A DISCOURSE OF Christ's Second Coming, AND The Purging of his Kingdom.

In Two SERMONS on

Matth. xiii. 41.

The Son of Man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them that work Iniquity.

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LONDON,
Printed for *Tho. Parkhurst* at the *Bible and Three Crowns* in *Cheapside*, near *Mercers-Chapel*, 1695.

A

DISCOURSE

OF

Christ's Kingdom of Heaven,

AND

His Reigning in his Kingdom.

FOR MY
Much Honoured Friend
Sir *William Ashurst*, Knight;
Alderman of the City of *LONDON*.

YOU were lately so signally Instrumental in Reforming the Manners of the City of London in your late Mayoralty, that I have thought it proper to dedicate to you this small Treatise concerning Christ's purging and cleansing his Kingdom from all scandalous Actions and Workers of Iniquity. *It is a great Reproach to Christianity that so many pretend to it, that enervate its Principles, contradict and subvert its great Designs. How uncomely is it to be Clay Members, under a Golden Head; for carnal Creatures to claim Relation to a Spiritual and heavenly King? God promises to lay all Sion's Borders with pleasant Stones,* Isa. 54. 12. Sanctius *in his Commentary conceives, the Holy Ghost alludes to those Stones that did divide and distinguish one Man's Land from another, in a common Field: And so this great Truth is taught by this Promise, That the Church and its true and genuine Children should be distinguished from the rest of the world, not by ordinary and common things, but by pleasant and precious Stones. It is the precious and saving Knowledge of God in Christ, precious Faith in him, a precious Divine Nature received from him, that puts a*

difference between the Church and the World. Notional and Speculative Knowledge, a cold and barren Profession, a Form of Godliness, a Name to live, a Lamp of Profession, are low and mean things to distinguish between Church and the World. The Lord Jesus Christ will shortly appear, and sit on the Throne of his Glory: Then shall then brand Persons with eternal Infamy and Ignominy, be disowned as no Members, to be disclaimed as no Subjects of Jesus Christ, to be plucked up as Tares, to be cast away as dross, cast away as bad Fish, and winnowed away as Chaff, to be found such as have lied to Jesus Christ, and have wofully cheated and deceived their own Souls. It concerns us therefore to look well to it, that we experience the Fellowship of Christ's Sufferings, and know the power of his Resurrection, Phil. 3. 10. *These are important and most necessary things, to have our Lusts killed and our Souls quickned; to have our*

Rom. 6. 5, 6. *Man nailed to the Cross of Christ,*
Col. 3. 1. *the Body of Sin may be destroy'd, that*
Rom. 6. 13. *may no more serve Sin, and to be pla*
1 Pet. 2. 24. *in the likeness of Christ's Resurrection,*

so that we rise with him, yield our selves to God as those that are alive from the dead, live in Righteousness, and seek the things that are above; that Christ will recognize us as his Members, and acknowledge us as his Subjects, and we shall not be turned out of the House of God, but stay and abide in it for ever, and when others burn with the Tares in the Furnace, we shall shine forth as the Sun in the Kingdom of our Father. If this small Treatise may contribute any thing to your Spiritual Good, and eternal Salvation, it will be very grateful and acceptable to

June 10th. 1695.

Your Affectionate,
And Humble Servant,

Samuel Tomlyn.

THE

THE Purging of Christ's Kingdom.

Mat. xiii. 41.

The Son of Man shall send forth his Angels, and they shall gather out of his kingdom all things that offend, and them that work iniquity.

IN the words we have 1*st*. A Subject spoken of, and that is, *The Son of man*. 2*dly*. We have what is related and affirmed concerning this Subject, *viz*. That he *shall send forth his Angels*. 3*dly*. For what end? *Answ*. To *gather out of his Kingdom*; to Purge and Cleanse it. Some have no Right to be in Christ's Kingdom; they are a Dishonour and a Reproach to it; they lye to Jesus Christ, they cheat and deceive their own Souls. 4. Who they are that shall be gather'd out of Christ's Kingdom? rooted out of his Fields? driven out of his House? Answ. *All Things*, or all those that do *offend*, and *them that work iniquity*. They are σκάνδαλα, *meer Stumblingblocks*: They offend, grieve and trouble those that are in Christ's Kingdom; they prejudice those that are without; possess their Minds with hard and bad thoughts of Christ's Kingdom, and so hinder them from entering into it, from

embracing the Christian Religion, and fro
subjecting themselves to Christ's Yoke a
Government: And all they that work In
quity, and so serve Christ's Enemies, ruin
undoe and destroy their own Souls.

The words may be handled as a Doctri
Proposition.

I. Doct. *The Son of Man shall send fo
his Angels, and they shall gather out of his Ki
dom all things that offend, and them that w
iniquity.*

1. I shall consider the Subject spoken
the Son of Man. Who is meant by the
of Man? Answ. Jesus Christ: He tha
called the *Son of God*, Joh. 9. 35. Dost th
believe on the Son of God? Yea, he is sty
the only begotten Son, Joh. 3. 16. & Joh. 1
God hath many Adopted Sons: Many S
are led to Glory by the Captain of Salvatio
Heb. 2. 17. But God hath but one begot
Son: He is therefore, by way of Empha
and Excellency, call'd his *own Son*: Rom. 8
*God spared not his own Son, but gave him
to the Death.* This Son of God, in the Te
is named the Son of *Man*: He that was
Son of God from Eternity, became the S
of Man in time: He that was the Brightn
of his Father's Glory, was veiled and cloud
with a Humane Nature: This was as our
Sackcloth, and as a Dark-Lanthorn abo
the Son of Righteousness: He that made
things, was made Flesh, 1 *Joh.* 1. 2. 14

k that was the Creator, debaſed himſelf
nd ſtooped to become a Creature. Which
re more than if the Ocean had been leſſen'd
a Drop, or the Sun had joined a petty or
in Lamp to it ſelf; or the greateſt Emperor
the World had been made a Worm, to be
ruſh'd and bruiſed, to redeem Worms from
eſtruction. He that was the Head of An-
els, lay under the Feet of Sinners.

This Title, *The Son of Man*, deſerves fur-
er to be conſidered. For, 1*ſt*. It ſeems
look back on the Old Teſtament, and to
borrow'd from *Dan.*7.13. *I ſaw in the night
ions, and behold one like the Son of Man
me with the clouds of heaven, and was brought
er before the ancient of days.* This is a Pro-
ecy of Chriſt's glorious Exaltation and
cenſion into Heaven: The Father then
noured him, and ſaid, *Sit thou on my right-
d, till I make thy foes thy foot-ſtool*, Pſ.110.1.
e New Teſtament explains the Old Teſta-
ent, and the old Teſtament confirms the
w. *Daniel* propheſied of the Coming of
Son of Man, and the New Teſtament
lares Chriſt to be that Son of Man that
foretold to come into the World.
Chriſt is ſtyled the *Son of Man*, with
ect to what he was to doe, in Purging
Church, and Judging the World. The
ſe here points at the great Exaltation of
iſt, and the Glory put on Him. *The
of Man ſhould ſend forth his Angels, and*

they ſhall gather out of his kingdom all offend, and work iniquity. This is a and glorious Work, to purge and his Kingdom, to put away Droſs, up Weeds, to baniſh the Workers of out of his Kingdom, to confine them proper place, and caſt them into the nace, and ſhut them up in the Priſon. evidences that Chriſt hath a higher than a Humane Nature; and that doing of this great Work, he will nour and Glory on the Humane N which he was humbled and abaſed. hath appointed a Day to Judge the by the Man that he hath *Act.* 17. 31. and hath given Chriſt rity to execute Judgment, becauſe Son of Man, *Joh.* 5. 27. (that is) the Son of God did ſtoop, did empty and abaſe himſelf to be the Man, and to ſuffer and die in this therefore God will put Honour on mane Nature, and exalt it, to try cenſure the Actions of Men, and them to their Eternal Place. He ſentenc'd at the Tribunal of M arraign the whole World before ment-Seat. The Son of Man is nently dignify'd, when he ſhall his Angels, and by them ſhall purg and cleanſe his Vineyard.

2. I ſhall now apply my ſelf to open what is affirm'd of the Son of Man. It is ſaid, *He ſhall ſend forth his Angels.* 1*ſt*. Obſerve, The Angels are called *Chriſt*'s Angels. 2*dly*. The Work they are employed in, viz. To gather out of his Kingdom thoſe that have neither Right or Fitneſs to continue there. 3*dly*. The Fitneſs of the *Angels* to that Work.

1. This is Honourable to Chriſt, that the Angels are call'd the *Angels of the Son of Man*. Here we may obſerve, That our Humane Nature is ſo exalted in Chriſt, that he is Lord over the Angels, doth commiſſionate, ſend forth and employ them on his Errands, and in his Service: 1 *Tim.* 3. 16. It is ſaid to be part of the Myſtery of Godlineſs that God manifeſted in the Fleſh, *was ſeen of Angels*. They ſaw him firſt debaſed, and made lower than themſelves; *Heb.* 2. 7. *Thou haſt made him a little lower than the Angels*: That He might be capable of Sufferings, and feel the Edge of God's Sword, and drink the Wine of his Wrath. This was matter of Wonder, That the Lord of Angels ſhould in the form of a Servant be ſubjected to the rage and fury of Men. And then the Angels ſaw him exalted, and lifted up by God very much above them; and this did greatly aſtoniſh them, That he entred into Heaven, Angels, Principalities and Powers being made ſubject to him, 1 *Pet.* 3. *ult.* When he

was but a Babe in the Manger, then the An-
gels of God were called to pay their Homage,
and perform their Adoration to him, *Heb.* 1.
When he brought the First Begotten into the
World, he saith, *Let all the Angels of God*
worship him. And if they adored him [in]
in the Cradle, much more may we think
they will worship him sitting on the Throne
Mat. 25. 3. When the Son of Man shall come
in his glory, and all the holy Angels with
him, then shall he sit on the Throne of his
Glory. When the Son of Man shall thus sit
on the Throne of his Glory, the Angels will
be ready to give their Attendance, to render
their Obedience, in gathering elect Mem-
bers to their Head, in presenting Criminals
to his Bar, and in executing his Sentence on
them in these following Scriptures, *Mat.* 24.
Luk. 19. 27. *Mat.* 13. 42. The Angels shall
gather the Elect to their Kingdom, bring
Offenders before their Judge, and cast the
Tares into a Furnace of unquencheable Fire.

2 I shall a little dwell on the Work ascribed
to the Angels, in the Text: *They shall gather*
Men out of Christ's Kingdom. 1. This is very
observable, That those whom Men-Angels
do gather into the Church, into the Visible
Kingdom of Christ, those Spirit-Angels
shall gather out of it. The Officers and
Pastors are called the *Angels of the Churches.*
The Seven Stars are said to be the *Angels of*
the Seven Churches, Rev. 1. 20. So we read

the Angel of the Church of *Epheſus*, *Smyrna*, and *Pergamos*, in the 2d. of the *Revelations*. And what is the work of theſe Men-Angels? They gather Souls into the Church, and they bring in many Hypocrites among the ſincere, *Mat.* 22. 10. Chriſt's Servants go forth into the High-ways, and gather together unto the Feaſt as many as they find, both Bad and Good: ſo the Net gathers and encloſes Fiſh of all kinds, both good & bad, *Mat.* 13. 47. The Good Fiſh are the Upright, and the Bad Fiſh are thoſe that are Unſound, and meerly Nominal and Titular Chriſtians. But there ſhall be a Separation, when the Net is drawn to the ſhore; then Spirit-Angels ſhall gather theſe bad Men out of the Church, which Men-Angels did gather into it. Men may be impoſed on, and be deceived, but Angels will not be cheated and deluded. What doth it advantage Hypocrites, to blind the Eyes of Paſtors? They cannot caſt a Miſt before, or put a Veil on the Eyes of Angels: Thoſe that are paſſable Pieces, and current Coin among the Saints, will yet be diſcovered to be reprobate Silver, and counterfeit Coin, by the Angels: They will know thoſe that Miniſters cannot diſcern.

2. Good Angels will gather out of Chriſt's Kingdom, thoſe that Bad Angels do gather into it: *Mat.* 13. 25. *While men ſlept, an enemy came and ſowed tares among the wheat,*

and went his way. Who is this *Enemy*? Christ, in *Mat.* 13. 39. tells us, it is the *Devil.* What are the *Tares*? Christ expounds this of the Children of the *wicked one*, *Mat.* 13. 38. The *Field* of Christ is the Universal Visible Church, spread through the World, *Mat.* 13. 38. The same that is call'd the *Kingdom* of Christ in the Text, is the *World* in *Mat.* 13. 38. It is not to be understood of the World at large, but the Cultivated, the Manured, the Tilled part of the World; and that is the Universal Visible Church spread through many Nations of the World. So that it is plain from this Scripture, that Satan brings and sows many of his Children in the Church: But is it not strange, improbable, and almost incredible, that Satan should bring Men into the Church? Is not this a dangerous Place for his Subjects to be in? May he not lose them? *Answ.* Satan doth bring many into the Church with a deep Design, and for political Ends. 1. Satan counts this for his Honour and Glory, to have Subjects, Servants and Children of his, even *in* the Church, as well as *without*; That he has Vassals for his service, among the Vessels of Honour that are for God's use. As this exalts Christ, that he rules among his Enemies, *Psal.* 110. 2. *Rule thou in the midst of thine enemies*; so this advances Satan, that he also rules among his Enemies, that he can retain his Prey, [illegible]

his Captive, preſerve his Subjects faſt, and cloſe to him among his Enemies, even where God and Chriſt rule, and Saints do yield obedience; That he can maintain an intereſt for himſelf, where the Light ſhines, Grace beams, the Laws of Chriſt are proclaimed, and the danger of rebelling againſt them is openly declared; That yet his Soldiers will not leave his tents, nor his Subjects caſt of his yoke, nor renounce their obedience to him. 2. Satan is content and willing that many of his Children ſhould creep into and be joined to the Church, that they may be more ſecure; that now they may flatter themſelves that they are ſafe from danger, and may bleſs themſelves in the hope of a Place in God's Kingdom, and a Portion among his Sons and Daughters. How many do betake themſelves to the Church, as a City of Refuge, as a Sanctuary to preſerve themſelves from Deſtruction, though they go on in their wickedneſs? God, by *Jeremiah*, complains, *Jer.* 7. 12. That the profane Jews did uſe the Temple as if it were a Den of Robbers: as Robbers do ſpoil Travellers, and then retreat to their Dens, as places of ſafety and ſecurity; ſo they did ſteal, murther, commit Adultery, ſwear falſely, and then come and ſtand in the Temple, offer ſome Sacrifices, and then conclude a Compenſation was made to God for all the wrong they had done him; that now they were deliver'd

liver'd from the guilt they had contracted, and secured from the punishment they had deserved. So *Augustine*, in his 22d. *lib. de Civitate* (as I remember) speaks of many Christians in his time, That though they did lead lewd and loose lives, yet they thought they should be saved at last, because they believed the true and right Doctrine. And how many in these days do cast their cold and formal Prayers, their blind and heartless Devotions into the scale, to ballance and weigh down all their gross and notorious Wickedness. Thus is a false Notion of the Church and Kingdom of Christ, a great Means, and a mystical Instrument to uphold Satan's Throne, and keep the Crown on his Head. The Name of Christianity encourages many to persist in the practice of Iniquity, without fear of Misery & Destruction. 3. Satan brings Men into the Church, that they may doe him more service in the Church, than they could doe out of it. The Tares did draw away the Sap and Strength of the Earth from the good Corn, did entangle and harle about the Wheat, pull it down, keep it low, hinder its growth and flourishing: so Satan's Children in the Church, they aspire to, and reach after the highest places, they grasp the Honours and Profits that were design'd for better Men, they keep the sincere People of God low, they pull them down, and lay such under them, they will hardly allow them a place

and

and ſubſiſtence in the Church, they traduce and reproach them as Puritans, Præciſians, Fanaticks, that make the Way to Heaven narrower, and the Yoke of Chriſt heavier, and the Commands of Chriſt ſtricter than indeed they are: They think they call Men to hard ſervices, and bind heavy burdens on them, when Chriſt gives larger allowances, and Men may go to Heaven without ſuch ſtrictneſs, without ſo much adoe, without keeping ſo ſtrict a rein on the fleſh, without continual curbing of their luſts, and denying their natural appetites and inclinations; and when theſe Men have advantages on their ſide, and carnal Rulers that will comply with them, they are ready to perſecute; they are forward to execute Penal Laws, and perſecute thoſe of the ſame Nation, City, Neighbourhood, to the utmoſt, that they may ruine and undoe them; as in *Abraham*'s Family, *Iſhmael* perſecuted *Iſaac*: *Gal.* 4. 29. 30. *It is now they that are born after the fleſh, perſecute thoſe that are born after the ſpirit. Calvin* would ſay, That a Man need go no farther than *Geneva* to be perſecuted. I have heard that ſome profane Ones in that City, would, in contempt and hatred of *Calvin*, call their Dogs *Calvin*. This holy Man choſe rather to leave *Geneva*, and to go into voluntary exile to *Strasburg* in *Germany*, than to admit looſe and profane Men to the Table of the Lord. The Tares do much miſchief to the

good

good Corn, and much ſervice to Satan, by being in the ſame Field, the ſame Church with the ſincere and upright Servants of Chriſt.

But thoſe that Satan hath thus, and for theſe Ends introduced into the Church, vailing their Enmity againſt Chriſt, and his People, under the name of Chriſtianity; theſe the Good Angels will ſeparate and gather out of the Church, that they may ſuffer for mocking of Chriſt, for hating and hindering his People.

3*dly*. Let us conſider how meet and fit Good Angels are for this Work to which they are deſigned, and in which they are employed.

1. They excell in Judgment, Wiſdom and Underſtanding. To be Wiſe as an Angel of God, was grown to a Proverb in *Iſrael*, 2 Sam. 14. 20. *My lord the king is wiſe as an angel of God.* As the Angel that deſtroy'd the Egyptians Firſt-born, could obſerve and diſtinguiſh between the Iſraelites Houſes that had Blood ſprinkled at the Door of them, and the Egyptians Houſes that had no Blood ſprinkled on them, though it were in the midſt of the Night: So the Angels of God do know and will underſtand, who are ſprinkled with the Blood of Chriſt, and ſo muſt ſtay in Chriſt's Kingdom; and who are not, and ſo muſt be gathered out of Chriſt's Kingdom, and deſtroyed: They will

will discover those that have escaped the Observation of Pastors, and have deluded them with their fair Pretences: They will be able to wash off the Paints, and pull away the Veils of Hypocrites, and so will pull them out of the Kingdom of Christ: They know that they were not sent forth to minister to the Wicked, but to the Saints, *Heb.* 1. 14. that Hypocrites were no part of their charge; that they did not attend on them, and therefore can distinguish and mark them out, to be gathered out of the Kingdom of Christ.

2. The Angels do excell in Strength: *Bless the Lord, ye his Angels, that excell in strength.* As *Nebuchadnezzar* employ'd the most mighty Men in his Army, *Dan.* 3. 20. to bind *Shadrach*, *Meshach* and *Abed-nego*, and to cast them into the Fiery Furnace; so the Angels are the mightiest Soldiers in God's Host, the most valiant of his Army, and these he charges to reap the Tares, to bind them in bundles, and to cast them into an Eternal Furnace, *Mat.* 13. 30, 39, 42. The Angels are strong and mighty Reapers. Can the Tares stand before the Hook, or withstand the Sickle of these mighty Reapers? Can the Tares hinder themselves from being bound up in bundles, and cast into a Furnace of unquenchable Fire? Though wicked Men are many, a huge multitude, and great in power, and high in authority here in this world, yet their numbers, strength or force

cannot

cannot ſecure or protect them from theſe mighty Reapers.

But who are thoſe that ſhall be *gathered out of the Kingdom of Chriſt?* This is for Chriſt's Glory: If the whole Church is the Kingdom of Chriſt, it is his Dominion; and this is farther for his Honour, that he will purge this Kingdom of his, that the Beauty, Purity, and Holineſs of it may appear. As Jeſus Chriſt is *fairer than the Children of Men*, Pſal. 45. 2. So the Church is to appear as the *faireſt among Women*, 1 *Cant.* 8. The Church is ſtyled the *Mountain of Holineſs*, Jer. 31. 23. and vaſtly differs from the Kingdoms of the World, that are called *Mountains of Prey*, Pſal. 76. 4. That Society that is ſet forth as the Kingdom of Heaven, *Mat.* 25. 1. and is indeed the Suburbs of Heaven, ſhould not be clogged with *fooliſh Virgins*, and be defiled with the Workers of Iniquity. Wicked Men and Hypocrites are called *Droſs*, Pſal. 119. 119. *Reprobate Silver*, Jer. 6. 30. *Braſs*, *Tin*, *Iron*, and *Lead*, Ezek. 22. 18. And what doth ſuch baſe Metal do among the Veſſels of Gold and *Silver?* 2 Tim. 2. 20. Should not Chriſt's Floor be cleanſed from *Chaff?* Mat. 3. 11 Should not bad Fiſh be pluck'd out of the Net, and caſt away? *Mat.* 13. 47, 48. What ſhould thoſe do in God's Houſe that are not Sons of God, *John* 8. 35. but are Children of Satan, *John* 8. 44. and Servants of Sin? *John* 8. 34. What ſhould they do among

the

the Guests at the Feast, that have neither Appetites, nor Wedding-Garments, *Mat.* 22. 10, 11. Can carnal Creatures partake of spiritual Blessings? Men are born Flesh, *John.* 3. 6. and spiritual Blessings are to be enjoyed in Heavenly Places, *Ephes.* 1. 3. Can Earthly Men and Women inherit a Heavenly Country, *Hebr.* 11. 16. they whose Thoughts and Hearts dwell on Earth, *Luk.* 21. 35. they that pant after the Dust of the Earth, *Amos* 2. 7. they that mind Earthly Things only, *Phil.* 3. 19. that seek nothing higher, than what they shall eat, what they shall drink, wherewithal they shall be cloathed? *Mat.* 6. 31, 32. Can these live in the pure and fine Air of spiritual Comforts, Delights, and Enjoyments? Can dead Creatures converse with the living God? Can those that wear sordid and filthy Garments present themselves with acceptance before a God that is of purer Eyes than to behold Iniquity? *Hab.* 1. 13. An Hypocrite shall not come before him, *Job.* 13. 16. The Foolish shall not stand in his sight: Evil shall not dwell with him. God hates all the Workers of Iniquity, *Psal.* 5. 4, 5. What should profane Ones do in the Mountain of Holiness? *Jer.* 31. 23. What should the Unrighteous do in the Habitation of Justice? What should corrupt and stinking Creatures do in the Mountain of Myrrh, and in the Hill of Frankincense? *Cant.* 4. 6. Such gangreen'd Members must be cut off from the

the Body: Such Spots must be washed [out] out of the Face of the Church.

But more particularly, I shall address myself to consider the Words in the Text: *The Angels shall gather out of Christ's Kingdom all things that offend, and them that work iniquity.* 1. *The Angels shall gather out* πάντα τὰ σκάνδαλα, that is, all the Scandals, all the Stumbling-blocks, all that offend others, and obstruct their entring into the Kingdom of Christ. It is sad to be in the Church only as Stumbling-blocks to disgrace the Faith, to reproach the Doctrine of Christ, to stop or cool others in the way everlasting, to turn them out of the Paths of Holiness, and to hurry them headlong to destruction. How do the Examples of some influence, and lead others! one Man's wicked Life and Doctrine infects another's: If some Neighbours are Drunkards, are Swearers, are Whoremasters, are Lyars, are Sabbath-breakers, neglect Prayer in their Families, do not instruct their Children, or restrain their Servants from Wickedness; if they are Mockers at Religion, Scoffers at Godliness, and Haters of Good Men that *will not run with them to the same excess of Riot*, 1 Pet. 4. These evil Precedents do easily and quickly prevail on others. It was grown to a Proverb in *Israel*, Ezek. 16. 44. *As is the Mother, so is her Daughter*: So I may say, As is the Father, so are his Children; as is the

ster, ſo are his Servants; as is the Neighbour, ſo are his Companions, and thoſe that converſe with him. *Ezek.* 20. 18, 21. God ſaid to the Children, *Walk ye not in the ſtatutes of your Fathers, neither obſerve their Judgments*: Yet they walked not in God's Statutes, nor obſerv'd his Judgments, but perſiſted in a conformity to the evil Practices of their Parents, that were ſo powerful, that they had the force of Statutes, Judgments, and binding Laws. How hard, how rare is it to caſt off, or deſiſt from a vain Converſation, delivered by Tradition from Forefathers and Neighbours, 1 *Pet.* 1. 18. How pernicious, fatal, and deſtructive, are ſuch Scandals! For 1. Such do teach others the way of Sin and Wickedneſs: *Jer.* 2. 33. *Therefore haſt thou alſo taught the wicked ones thy ways.* When Chriſtians ought to *teach Tranſgreſſors*, Pſal. 51. 13. by their Doctrines and Examples, *God's ways* for their *Converſion*, and Salvation, they teach wicked Ones their own corrupt ways for their deſtruction. 2. Such do juſtifie the Wicked of the World in all their lewd Practices: *Ezek.* 16. 51. *Thou haſt juſtified thy ſiſters in all thine abominations, which thou haſt done*: 46, 48. *Samaria* was her Siſter, and *Sodom*, and theſe Siſters, *Jeruſalem* had juſtified by her Abominations O that thoſe that pretend to be Chriſt's Subjects, ſhould juſtifie his open and profeſs'd Enemies, and approve the Heathen World in all their

Drunkenneſs, Lyings, Injuſtice, and Adulteries! 3. Such do comfort Sinners in their ungodly Practices: *Ezek.* 16. 54. *That thou mayeſt bear thine own ſhame, and mayeſt be confounded in all that thou haſt done*, in that thou art a comfort to them. If ſo be thoſe that are not of the Church, but Strangers and Enemies to it, do ſee Chriſtians roul in Filthineſs, and drink in Iniquity like Water, How will they be encouraged to, and comforted in their ſinful Practiſes? Such will conclude there is no danger in their ways, or judgment towards their Perſons, but that they may ſin without fear of puniſhment, or dread of vengeance.

4. How great a Scandal is it, when thoſe that profeſs themſelves the People of God, and pretend to be of the Church, ſhall outgoe, and outſtrip Heathens in their Wickedneſs! *Jer.* 5. 28. *They overpaſs the deeds of the wicked*; that is, of the wicked Heathen: *Ezek.* 5. 6. *She hath changed my judgments into wickedneſs more than the nations, and my ſtatutes more than the Countries that are round about her.* Ezek. 16. 48. God confirms this truth with an Oath, *As I live, ſaith the Lord God, Sodom thy ſiſter hath not done, ſhe nor her daughters as thou haſt done*: Ezek. 16. 51. *Neither hath Samaria committed half of thy ſins.* How horrible a Scandal is this, when the Heathen are aſhamed of, and reflect on the Sins of thoſe that call themſelves of the Church

End

Ezek. 16. 27. *The daughters of the Philiſtines are aſhamed of thy lewd way.* I have heard from one that lived at *Smyrna*, That the *Turks* will laugh, and make Tricks at the *Grecian* Chriſtians there, when they are drunk. Theſe blind Mahometans do diſlike and are aſhamed of Drunkenneſs.

5. Such Scandals, or ſcandalous Perſons, cauſe the Name of God to be profaned and blaſphemed among the Heathen: *Ezek.* 36. 20. *When they entred in to the Heathen whither they went, they profaned my holy name, when they ſaid to them, Theſe are the people of the Lord, and are gone forth out of his land*; that they committed ſuch Wickedneſſes, and were for this caſt out of their Land. This cauſed the Heathen to think baſely of God, that he was like them, and did approve of their Wickedneſſes, or that he was weak, and could not preſerve his pretended People in their own Land; but the Heathen prevailed againſt them, and led them captive: *Rom.* 2. 23, 24. *Thou that makeſt thy boaſt of the law, through breaking the law diſhonoureſt thou God? For the name of God is blaſphemed among the Gentiles through you, as it is written.* *Salvian* tells us how much the *Vandals* reflected on Chriſt's beholding the wicked Life of Chriſtians; *Si Chriſtus Sancta docuiſſet, Chriſtiani Sancte vixiſſent*: That Father ſaith, The *Chriſtians* were Drunkards, Whoremaſters, Unjuſt; when the *Vandals* were

Temperate, Chaſt, and more Juſt in their Dealings. It is ordinary, if you queſtion a *Turk* in his Dealings, Whether what he ſaith of the price or value of Goods be true, to break out into a Reproach of Chriſtianity thus, *Doſt thou think I am a Chriſtian, and that I will lye and couzen in my dealings?* How much were the *Indians* in the *Weſt-Indies* prejudiced againſt Chriſtianity, by the barbarous and cruel dealings of the *Spaniards* with them! An *Indian* asked a *Spaniard*, Whither the *Spaniards* did go after Death? and the *Spaniard* anſwering that they went to Heaven: the poor *Indian* Heathen replied, He would not go to Heaven, to meet ſuch a cruel and bloody People there; but would rather go to Hell, where his Anceſtors and Fathers were. Yea, theſe poor Heathen Idolaters juſtified themſelves, and ſaid, Their Gods were better than the *Spaniard*'s God: For the *Indians* worſhipped Gods of Gold and Silver; when the *Spaniards* worſhipped two Sticks acroſs; that is, they adored a wooden Croſs.

6. Theſe Scandals do foment Atheiſm, increaſe and ſpread it in the World: 2. by their teaching pernicious, and Heretical Doctrines, contrary to the Truth of Chriſt, and ſo divide Chriſtians, crumble them into little Parties, and Factions, cauſe them to claſh and interfere one with another, to oppoſe, decry, contradict, judge, and cenſure each

tach other. *Grotius* takes in this as part of the sence of the Words, That there are Scandals in Doctrine, as well as in Manners. The Apostle *Paul* speaks of σκάνδαλα παρὰ τὴν διδαχὴν, *Rom.* 16. 17. Scandals other than the Doctrines he and others had preach'd: *Mat.* 18. 7. Christ saith, *It must needs be that* σκάνδαλα Offences come: Which *Paul* expresses thus, 1 *Cor.* 11. 19. *For there must be also Heresies among you.* *Grotius* doth paralel these two Texts, and thinks they intend the same thing. Certainly variety of Opinions, rotten and corrupt Doctrines, do much contribute and conduce to Atheism. How many resolve only to stick to Morality, and just Dealing with Men, accounting that all Religion is but a Fable, or Fiction, because Men have such contrary Notions, such contradictory Sentiments about it. 2. Scandals in Action: A lewd and wicked Life doth exceedingly advance Atheism. I have heard of a Woman that fell off from all Religion, and turned a profes'd Atheist; and when the Minister of her Parish went to discourse with her, and rebuke and reprove her for her Atheism, she smartly replied, That he was the cause of it; when she heard what he preached in the Pulpit, and observ'd how contrary he practised out of it, what a loose and wicked Life he led, she was tempted to conclude that all Religion was but a Cheat, a meer politick Contrivance;

trivance; for if he himself believed what he spake in the Pulpit to be true, he would never lead such a scandalous and bad Life out of it, he would restrain himself from vice, and order his Conversation aright. How many would incline to Atheism, and think the Christian Doctrine but a Fable, if it brought forth no better Fruits in the Lives of others, than these? And that Heaven were but a Fiction, if none were more fitted and prepared for it than these carnal and profane Christians are? How righteous and requisite is it then, that Persons that so offend others, dishonour God, and reproach Christianity, should be *gathered out of the Kingdom of Christ*.

2dly. Those *that work iniquity* shall be pluck'd out, and for ever separated from the *Kingdom* of Christ. First there are some that pretend to be Members of the Church *that do work iniquity*. 2. I shall shew what a heinous Evil, what a crying Provocation it is *to work iniquity* in the Church; that is, the visible *Kingdom* of God and Christ.

1. There are some that are got into the Visible Church, and are call'd *God's People*, that yet work Iniquity. 1. They early begin this Employment, *Zeph.* 3. 7. *They rose up early, and corrupted all their doings.* How cross and contrary are Men to God? He did rise up early, and send his Prophets to instruct them in their Duty, to dissuade them from

from Sin, and to exhort them to Righteouſneſs; the Prophets came early in the Morning to teach the Jews in the Temple; yet all was in vain; no Damms would ſtop, no Banks would bound in the Torrent of their Sins: The Imaginations of Man's Heart are evil from his Youth, or Childhood, *Jer.* 3. 25. *We and our fathers have ſinned againſt the Lord our God, from our youth unto this day:* Jer. 22. 21. *This hath been thy manner from thy youth, that that thou obeyedſt not my voice.* 2. They do this work diligently, *Mich.* 7. 3. They do evil with both hands earneſtly, *Jer.* 9. 5. They weary themſelves to commit Iniquity: *They drink in iniquity like water,* Job 15. 16. Like as a thirſty Man drinks in Water, and can hardly ſatisfie himſelf, they draw iniquity to them with cords of *vanity*, that is, with ſinful, corrupt, unbelieving Reaſons and Suggeſtions: thoſe indeed are falſe and very weak, and therefore may well be called Cords of Vanity; yet on wicked Men they have the force of a ſtrong Cart-rope, *Iſa.* 5. 18, 19. They think God will not draw near to them in Judgment, or ſhew his work of Vengeance and Severity on them. 3. They only follow this work and no other: A corrupt Tree can bring forth no other but corrupt Fruit, *Mat.* 7. 17, 18. An unclean Fountain, night and day vents no other but polluted Streams, *Jer.* 6. 17. Satan's Mint is ſtill going in the Soul. An evil Man

brings forth evil things out of the evil treasure of his heart, *Mat.* 12. 35. God accuses the Jews by *Jeremiah*, That that they had done nothing of all that God commanded them; That the Children of *Judah* had only done evil before the Lord; That the Children of *Israel* had only provoked him to anger, *Jer.* 32. 23, 30. 4. They persist, continue and go on in this work: *Ezek.* 23. 43. *I said unto her that was old in adulteries, Will they now commit adulteries with her, and she with them?* Yet in *ver.* 44. it is said, She continued in her whoredom, and did not give off. *Can the Ethiopian change his skin, or the Leopard his spots? then may they that are accustomed to do evil, learn to do well*, Jer. 13. 23. The Hearts of Sinners are bent to backslide, *Hos.* 11. 7. They have loved Strangers, and after them they will go, *Jer.* 2. 25. They are of their Father the Devil, and his lusts they will do, *Joh.* 8. 44. This they are fixed in, this they are resolved on; and tho' it be the Duty of Men to receive the Law from God's Mouth, *Job* 22. 22. yet they declare they will doe whatsoever proceeds out of their own mouth, *Jer.* 44. 17. and so they oppose their own mouth to the mouth of God. 5. They rejoyce to doe Evil, *Jer.* 11. 17. *When thou dost evil, then thou rejoycest.* Sinners chuse their own ways, and their Soul delights in their Abominations, *Isa.* 66. 3. They count it pleasure to riot in the

the day-time, 2 *Pet.* 2. 13. Thus deceived Sinners imagin and conceit a Heaven in that which indeed fits them for Hell, and prepareth them for everlasting Torments. The day is coming, when they that shall review all their sensual Delights, and draw their greatest bitterness out of that which hath been most sweet to them; Oh, how terrible will it be, to draw a Real Hell of Misery out of their Imaginary and Momentary Heaven of Felicity! Their present Pleasures will be a seed of Pain, and of eternal Torments.

2*dly*. I shall shew you what a hainous and provoking thing it is, to work Iniquity in the Kingdom of Christ. For, 1. They that are of the Church, they do profess and avow the Lord to be their God, *Hos.* 8. 2. *Israel shall cry unto me, My God, we know thee.* Yet in *ver.* 3. it is said, *Israel hath cast off the thing that is good.* And *Aholah* (saith God) *played the harlot when she was mine*, Ezek. 23. 5. How treacherous are they that say, God is their Father? *Joh.* 8. 41. *We have one Father, even God*; yet they partake of Satan's corrupt Nature, bear his Image, and do his Lusts: *John* 8. 44. *Ye are of your Father the devil, and the lusts of your Father ye will do.* How abominable is this, to wear God's Livery, and yet do Satan's drudgery? How doth God complain, and call Heaven and Earth to witness against *Israel*! *I have nourished and brought up Children, yet they have rebelled*

rebelled against me, Isaiah 1. 2. The Heavens and the Earth, and all the Creatures, save Man, yet he denies Obedience to his Maker. Those that are in the Church are under more Ties and Obligations than others; *Amos* 3. 2. *You only have I known of all the families of the earth*: When it is said of the Gentiles, That they were a People that Christ did not know, *Isa.* 55. 5. Yet Christ *came to his own, and his own received him not,* John 1. 11. Who should welcome him, to open their Hearts, and receive him, if not his own? Yet Christ's own rejected him. Not only they shut the Door against him, but also poured out their Fury on him, to cut him off from the Land of the Living. God complains, *Psal.* 81. 11. *But my people would not hearken to my voice: Israel would have none of me.* And indeed, would be none of his. 2. Those that are in Christ's *Kingdom*, they are near to God, and in his special Presence; and it is therefore more heinous in such to work *Iniquity*: 1. They are near to God, *Jer.* 13. 2. God bids *Jeremiah* to put him a Linnen Girdle, and put it on his Loins, and God expounds the meaning of this Sign, *ver.* 11. *For as the girdle cleaveth to the loins of a man; so have I caused to cleave unto me the whole house of Israel, that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.* God speaks here of *Israel* as his visible Church.

And by the Covenant that was between God and them, they were as a Girdle put on bound to him, and were to cleave to him, both for God's Honour and Glory. As a Girdle is an Ornament to a Man; ſo thoſe that are truly God's People are his Glory, *Iſa.* 46. 13. *I will place ſalvation in Zion, for Iſrael my Glory:* 2 *Cor.* 8, 23. The Apoſtle ſpeaks of *the Meſſengers of the Churches*, that they were *the Glory of Chriſt*; ſuch Church-Members ought to be. Yet thoſe that work Iniquity in the Kingdom of Chriſt, are a Diſhonour, a Diſgrace, a Reproach to Chriſt. 2. A Girdle is put on and worn about the Loins of a Man; and this is an Honour to the Girdle it ſelf, that it is ſo near to a Man, and is worn as an Ornament by him: So God is the Glory of Men, *Iſa.* 60. 13. *Thy God ſhall be thy Glory.* For Men to be brought under a Covenant with God, and by this means to be joined to God, this is the Glory of Men, *Pſal.* 50. 5. *Gather my Saints together, that have made a Covenant with me by Sacrifice.* To be God's Confederates is the Honour of Men; but *thoſe that work iniquity* in Chriſt's *Kingdom*, do turn this Glory into Shame. This is their Infamy, To break the Marriage-Covenant, *Hoſ.* 4. 12. to go *a whoring from under their God*; to doat on Creatures, and proſtitute themſelves to Idols: Such *ſhall bear the Reproach* (ſaith God, *Micah* 6. 16.) *of my People*: They ſhall be expoſed

to

to everlasting Infamy, for mocking of God, and lying to him, *Psal.* 50. 16, 17. *What hast thou to do to take my covenant into thy mouth? Seeing thou hatest instruction, and castest my words behind thee.* Though they were called Saints, by reason of their profession and obligation to be such; yet, *Psal.* 50. 16. they are called *wicked*, by reason of their hating *Instruction*, and casting God's Words behind their Backs. 2. Those that are in Christ's Kingdom, they are in God's special Presence: *For God dwelleth in* Zion, *Joel* 3. 21. The Name of Spiritual *Jerusalem* is *Jehovah Shammah*, *The Lord is there*, Ezek. 48. 35. And this is a great Affront, to provoke God to his Face, to sin under his Eye, and in his special Presence, *Isa.* 65. 3. *A People that provoketh me to anger continually to my face.* God's Temple and Habitation was among them, and thereby their Guilt was exceedingly heightned and aggravated; they did sin to God, and Affront him to his Face: Which as the Gentiles might be said, comparatively, to sin behind God's Back, because his special Presence was not among them. *Judah was his sanctuary, and Israel his Dominion*, Psal. 114. 2. And how much did this increase Guilt to be Rebellious, and *work iniquity* in God's Sanctuary, and in his peculiar Dominion: *Zeph.* 3. 5. *The just Lord is in the midst thereof.*

3*dly*, It is a heinous Evil to *work iniquity* where the Rule of Righteouſneſs is profeſs'd, preſſed and taught. *I have written to them the great things of my Law, but they counted them ſtrange things*, Hoſ. 8. 12. The juſt Lord brings Judgments; that is, his wiſe and holy Laws to light every Morning, and ſets his Laws before Men, *Dan.* 9. 10. And they ought to chooſe them, and ſet them before themſelves, *Pſal* 119. 30. *I have choſen the way of truth, and thy judgments have I ſet before me*: Yet thoſe that *work iniquity* turn to God *their Backs, and not the Face*, Jer. 32. 38. And caſt God's Words behind their Backs, *Pſal.* 50. 17. Hide their Eyes from it, and are willingly ignorant of it. O what a Shame and Reproach is this to Men, that Beaſts and Birds are better govern'd by Senſe and Inſtinct, *Iſa.* 1. 3. *Jer.* 8. 7. than Men are by Reaſon, and a written Law of God! How do Men pervert and abuſe their Reaſon, and more than Brutifie themſelves! When as God taught them more than the Beaſts of the Earth, and made them wiſer than the Fowls of Heaven, *Job.* 15. 11.

4*thly*, It greatly burthens and provokes God, for Men to *work iniquity* in a Land of Uprightneſs, and where others do work Righteouſneſs: *Iſa.* 26. 10. The Wicked *in the land of uprightneſs will deal unjuſtly*: The Land of *Canaan*, where the People of God dwelt, is called the Land of Uprightneſs; and

and the People of *Israel* are called *Jesheru*, *Deut.* 33. 26. *There is none like to the God of* Jesheru. This Name is derived from *Jashar*, which signifies to be right; because this was the People that were taught, and profess'd Uprightness, and Righteousness. Those that are truly the People of God, are said to have wrought his Judgment, *Zeph.* 2. 3. Now this augments Guilt, when Persons shall *work iniquity* in a Land of Uprightness, where Righteousness is profess'd and practised by many. These, by their Example, shew, that the Yoke of Christ is not intolerable, and that Godliness is not impossible or impracticable: These, by their Strictness, Holiness, and Zeal, do condemn the looseness, profaneness, and coldness of the *workers of iniquity*: The circumspect and exact Life they lead, should stir up and awaken others that behold them, to a serious, exact, and powerful Religion. The very Examples of Saints do teach, and should mightily affect others.

5*thly*, It is hainous to *work iniquity*, when Men are taught, That Jesus Christ gave himself to *redeem* Men *from all iniquity*, *Titus* 2. 14. and *from a vain conversation*, 1 *Pet.* 1. 18. These Men clash with, and contradict the great End and Design of Christ's Death: They frustrate the Sufferings of Christ, and resolve still to be the Servants of Sin, the Portion and Possession of Satan, a

if Christ's Blood were no valuable Price to purchase them, or to oblige them to cease to be their own, and to engage them to be the Lord's Servants and People, as if Christ's Blood should purchase all for them, but buy nothing of them, nor from them.

6thly, It is very provoking to *work iniquity* where the Lord useth many means to purge Men from Iniquity, *Ezek.* 24. 13. *Because I have purged thee, and thou wast not purged, thou shalt not be purged any more from thy filthiness, till I have caused my fury to rest upon thee.* Instructions in Righteousness, Reproofs for Sins, Afflictions without, and the Strivings of God's Spirit within, when it counsels Duty, warns of Danger that attends the practice of Iniquity, are all means to purge Men from their Filthiness. But when God shews Men what is Good, and debors them from Evil; when he puts them into the Furnace, and kindles the refining Fire, and yet the Dross of Wickedness cleaves close to them, and is not removed from them. This renders the *workers* of *iniquity* more obnoxious to Wrath, and revenging Justice. When Men will not stop and cease from Sinning, then the Fury of God will rest upon them, and they be exposed to Torments without end.

7thly, It mightily provokes God, when Men bear corrupt Fruit, and *work iniquity* in his own Vineyard. God sets a great Price

and

and Value on every ſpot and inch of his Vineyard-Ground. Shall that then be clogged and peſtered, not only with empty Vines, *Hoſ.* 10. 1. but with ſtrange and degenerate Vines, *Jer.* 2. 21. ſuch Vines as bear Grapes of Gall, and bitter Cluſters, that yield Wine; that is, the Poiſon of Dragons, and the crude Venom of Aſps? Are theſe Grapes fit for the Lord of the Vineyard to eat of? Is this meet Wine for him to drink? Would it not be intolerably baſe for a Child to preſent ſuch Wine to a Earthly Father to poiſon him? And is it not infinitely worſe for Men to render ſuch Wine to their Heavenly Father? Is there any thing he doth more abhor than this? Cluſters, or more deteſt than this Wine. Will God bear always ſuch corrupt and pernicious Trees in his Vineyard.

The Uſe of this Doctrine is Fourfold:

1. For Terrour.
2. For Examination.
3. For Exhortation.
4. For Caution.

1. Uſe is, For Terrour to looſe, ſcandalous, and profane Chriſtians; they ſhall not ſtill continue in the Kingdom of Chriſt. The time draws near when Chriſt will ſend *forth his Angels*, and *gather* them *out of his Kingdom*. The Harveſt is at hand, when

theſe Tares ſhall be cut out of God's Field: The Net will quickly be drawn to the Shoar; and if bad Fiſh be caſt away, God will not value or regard them to all Eternity, but caſt them off, and reject them for ever. Conſider, and weigh all theſe following Particulars, that ſpeak much Terror to the *workers* of *iniquity*.

1. You ſhall be known: *Prov.* 10. 9. *He that perverteth his ways ſhall be known.* Though he veil, diſguiſe, endeavour to conceal himſelf, yet the day will reveal every Man's State and Work, 1 *Cor.* 3. 13. Though Hypocrites are as Graves that appear not, *Luk.* 11. 44 their Rottenneſs and Wickedneſs appears not to Men, yet God knows their Hearts, *Luke* 16. 15. He inſpects their Souls, and diſcovers all the Filth and Wickedneſs that is there. How terrible is Light to Malefactors? How bitter and unwelcome is it to Adulterers, and Thieves? They deſire, and affect Darkneſs, that they may be conceal'd, and a Veil caſt over their Wickedneſs: *Job.* 24. 17. *The morning is to them as the ſhadow of death: if one know them, they are in the terrours of the ſhadow of death.* Doth God, the Judge, know Men? And will he bring to light all the hidden Things of Darkneſs, and make manifeſt the very Counſels of the Heart, all the ſecret Principles, carnal Motives, corrupt Ends that have byaſs'd and ſway'd Sinners in their Actions? And ſhall not this Light of Divine Knowledge, this Day of Divine

Judgment, ſtrike Horrour into the Hearts of ſecure Sinners! Their inſide is ſo bad, that it is a terrible Threatning, that God ſaith, *They ſhall be known.* They have been called by the Worthy, Lovely, Honourable, Glorious Name of *Chriſt*; they have been ſtyled *Chriſtians*: but they have profaned, ſtained, reproached this Excellent Name; therefore they ſhall be diveſted, and ſtripp'd of it; all their Veils, Cloaks, Pretences ſhall be pluck'd off; they ſhall be known what they are, and be called by their own Name. The Wife of *Jeroboam* did diſguiſe her ſelf, and feigned her ſelf to be another Perſon; yet ſhe did not deceive the Lord: He knew her, and informed his blind Prophet *Abijah* of her, 1 *Kings* 14. 2, 5, 6. God was acquainted with her Deſign; ſo that when ſhe came to the Prophet's Door, he preſently calls her by her Name, *Come in thou Wife of* Jeroboam, *Why feigneſt thou thy ſelf to be another?* So God will know Sinners in all their Diſguiſes, and under all their Veils: He will call them by their proper Names; he will ſtyle them no more Chriſtians; but ſay, *You Infidels, you profane and ungodly Swearers, Drunkards, Whoremaſters, Lyars, Oppreſſors, and unjuſt Perſons, appear in my preſence, give your Account at my Bar, and Tribunal: You Backſliders in Heart, you rebellious Creatures, hear your Doom and Sentence: You Lying Children, you perfidious Apoſtates, receive your Portion from me.* God will

will call you *Droſs*, and *Reprobate Silver*. This ſhall be your Infamy and Reproach, that all the Creatures *are God's Servants*, Pſalm 119. 90, 91. But you have been Rebels and Enemies. God's Word hath run very ſwiftly on Earth, *Pſal.* 147. 15, 18. All do yield to it and comply with it; but you *workers* of *iniquity* have ſtopp'd it, reſiſted it, oppoſed it, and rebelled againſt it. You have been mirey Places and Marſhes, where the Waters of the Sanctuary have been ſtaid and ſtood, *Ezek.* 47. 11. Though Men call themſelves of the Holy City, *Iſa.* 48. 2. yet God will call them Revolters, Corrupters, Braſs, Iron, Reprobate Silver, Rebellious and Lying Children, *Jer.* 6. 28. 30.

2. This will be their great Shame to be known, when it ſhall appear, that all their Religion hath been but embalming a Carcaſe, painting the Cheeks of a dead Man, and building a beautiful Tomb of Profeſſion over a corrupt and rotten Heart, *Matth.* 23. 27. O how ignominious will this be, when it ſhall be manifeſted, that in your beſt Performances you have but compaſſed God with Lyes, *Hoſ.* 11. 12. *Ephraim compaſſeth me about with Lyes*: With a lying Profeſſion, lying Services, lying Prayers, lying Praiſes, lying Obedience. Thoſe whoſe Hearts are not found in God's Statutes, ſhall be aſhamed, *Pſal.* 119. 80. They ſhall be aſhamed of all the Profeſſion they have made; of all the

Works they have performed; of all the Hopes they have entertained; of all the Relations they have pretended: Even in the Great Day they shall arise to Shame and everlasting Contempt, *Dan.* 12. 2. How will Confusion cover them, when their Graves shall be opened? when all Veils shall be pulled off, and all the artificial Paint shall melt and vanish away? when the Filth, Nakedness, Deformity of their Souls shall appear? When Satan's Image shall be discerned in them, and his Law shall be read in them, in vain have they endeavoured to blind the Eyes of Omniscience. They could not cast a Mist before him, or put a Fallacy and Cheat on him: *Hos.* 5. 3. *I know Ephraim, and Israel is not hid from me.* Jer. 13. 27. *I have seen thy adulteries, thy neighings, and the lewdness of thy whoredom.* Sinners only blind their own Eyes, that they may not know what they are, and see whither they are going, but that Satan may lead them the more tamely, quietly, and peaceably unto Destruction.

3. O what an amazing Disappointment will the *workers* of *iniquity* meet with, when they shall be gathered out of the Kingdom of Christ! They will look for Light, but God will turn it into gross Darkness, and bring to the Shadow of Death: *Jer.* 13. 16. What a dreadful Frustration will this be instead of an Inheritance, among the Saints in Light!

have a Portion with the Wicked in the Regions of Darkneſs, and under the horrours of an eternal Night! How tormenting will this be, to look for Favour and to meet with Fury! to expect Salvation, and then their Eyes ſee their Deſtruction; and inſtead of drinking new Wine of Joy, to drink the Wine of the Wrath of the Almighty, *Job.* 21. 20. It was terrible to *Iſrael*, for God, as a Token of his Diſpleaſure, to ſend Thunder and Rain in Wheat-Harveſt, 1 *Sam.* 7. 17. And will it not ſtrike more horrour into the *workers* of *iniquity*, when they think to reap a Harveſt of Happineſs, for God to thunder Wrath and Vengeance on them; and to rain Fire and Brimſtone, and an horrible Tempeſt on them; and to allot this to them, as the Portion of their Cup? *Pſal.* 11. 6. Were not the *Syrians* amazed and terrified, when their Eyes were opened, and they ſaw themſelves in the midſt of *Samaria*, in the Hands, and under the Power of their Enemies? 2 *Kings* 16. 20. But will it not more aſtoniſh Sinners, to have their Eyes opened at laſt, and to ſee themſelves in the midſt of Devils and damned Souls, under the Power of Satan, and under the Wrath of God? Sinners do drouze and Sleep now, but they will, too late, lift up their Eyes, as *Dives* did, in Hell, *Luke* 16. 23. when it will be too late to decline the fatal Blow, to prevent Miſery, and fly from Deſtruction. O how

will this cut Sinners to the Heart! for Jesus Christ to profess that which is directly contrary to their Profession, *Matth.* 7. 23. *Then will I profess unto them, I never knew you; depart from me ye that work iniquity.* They profess, *Isa.* 58. 2. to work Righteousness, and to yield Obedience: And this they counted their Glory. But Christ will profess to them, *Ye are workers of iniquity*: And this will be to their Ignominy and Reproach. Christ's Profession concerning Men, is more to be credited than what they profess concerning themselves. Those spoken of here, seem to be *workers of iniquity* in a more spiritual, secret, and mysterious way: They acted from old and carnal Principles; they served in the oldness of the Letter, not in the newness of the Spirit; they did some things materially Good, but with regret and reluctancy, not with pleasure and delight, Rom. 7. 6. They were acted by base Principles and selfish Ends; and so served themselves and their Lusts, rather than the Lord Jesus Christ. They failed in the manner of their working, and so are called *workers of iniquity*. The Pharisees thought they well observed the Laws of God, *Luk.* 15. 29. *Lo these many Years do I serve thee, neither transgressed I at any time thy Commandments.* Yet how contrary to this Boasting is the Charge and Accusation of the Prophet *Jeremiah*, *Jer.* 32. 23. *They have done nothing of all*

the

thou commandedſt them to do. Iſrael doth cry unto the Lord, *My God, we know thee, Hoſ.* 8. 2. Yet here Chriſt profeſſes the contrary, *I never knew you, Luke* 13. 27. Chriſt expreſſeth himſelf thus, *Depart from me all ye workers of iniquity.* That Phraſe, *all ye workers of iniquity*, is emphatical: Chriſt will paſs the ſame Doom on *workers of iniquity* in the Church, as he doth on thoſe that are out of the Church: He is no Reſpecter of Perſons; he hates Iniquity where-ever he finds it. Such as turn aſide into crooked Paths in the Church, ſhall be led forth with the *workers of iniquity*: They ſhall be joined to them, ranked with them, *Pſal.* 125. 5. ſhall be accounted of the ſame Body, ſhall receive the ſame Sentence, and feel the ſame, or rather worſer Puniſhments. O how will this vex and perplex, proud Hypocrites! that have thought themſelves, for many Years, to be Members of God's Family; and that they have had much acquaintance and long converſe with Chriſt, to hear him to reject them as utter Strangers to him, and that he never knew them? O, what a wounding and killing Word will this be to them? Surely Strangers ſhall not dwell with God, or inherit with his Children; they that have ſerved Sin in God's Houſe, *John* 8. 34, 35. will be diſcovered and caſt out. God that ſaith, *Ye are not my people, and I will not be your God*, Hoſ. 1. 9. doth alſo threaten, *Hoſ.* 9. 3. *They*

ſhall not dwell in the Lord's land. The Lord's Land is for the Lord's People: If thoſe that were not the Lord's People ſhould not dwell in the Lord's Land, that was but an Earthly *Canaan*, much leſs ſhall they dwell in the Lord's Land, that is a Heavenly Country and *Canaan*.

4*thly*, They that be gathered out of Chriſt's Kingdom ſhall be deprived of the beſt Good, of True Happineſs; they ſhall not taſt of Chriſt's Supper, they ſhall not ſit in his Throne; they ſhall not feaſt at his Table, in his Kingdom, or partake of his Glory. To have no part with Chriſt, *John* 13. 8. is threatned as the worſt and greateſt Evil. And not to taſt of his Supper, *Luk.* 14. 24. On the other hand, To ſee Chriſt's Glory, *John* 17. 24. to ſit with him in his Throne, *Revel.* 3. 21. to ſit with him at his Table, and to eat and drink with him in his Kingdom, *Luk.* 22. 30. is promiſed as the chiefeſt and beſt Good. But ye *workers of iniquity, O what will ye do in the Solemn* and Great Day, *and in the day of the Feaſt of the Lord*? Hoſ. 9. 5. Your preſent Pleaſures and Delights will ceaſe, your Banquet will end and be removed, *Amos* 5. 7. you will Famiſh. And when others feaſt, you will be ſlain with Thirſt, *Hoſ.* 2. 3. When others ſhall drink of the River of God's Pleaſures, *Pſal.* 36. 8. yea drink abundantly at the Fountain of Life. You will roar and howl, when others ſhall ſing

ſing and rejoyce. *Job* complains, *Job* 9. 25. That his Days did flee away, they ſaw no Good: But *workers of iniquity* will more dreadfully and dolefully complain, That Millions of Years do paſs over them, yet in them all they ſee no Good.

5thly, Thoſe that are gathered out of Chriſt's Kingdom, are without hope of ever returning to it, or being let in, and received into it for ever, *Luk.* 13. 25. When once the Maſter of the Houſe is riſen up, and hath ſhut the Door, he will never riſe up again to open it; then it will be too late to knock, or plead for Admiſſion; the Bridegroom hath done Wooing; the great Shepherd will call no more; the gracious Phyſician will practiſe no more; the Ladder which joins Heaven and Earth together will be drawn up, and all Treaties of Peace will be at an end: As when God did ſhut the Door of the Ark, *Gen.* 7. 16. *Noah* was included, and his Family, and all the reſt of the World were excluded, though they did cry never ſo bitterly, groan never ſo deeply, plead never ſo earneſtly, yet they could not be admitted, they could not be received; the time of God's Patience was at an end, and the Day of his Wrath and Vengeance was come. So Chriſt will not be entreated, will not relent; as Sinners hardned their Hearts in time, ſo Chriſt will harden his Heart to Eternity; as they had no love for Chriſt, ſo he

he hath no Bowels to yearn towards them, no Bosom to receive them: Their Condition was once hopeful, but now it is desperate, *Isa.* 5. 2. The Hands of Christ were once stretched out, *Prov.* 1. 24. to allure and receive them; but now the Arms of Christ will be stretched out to punish them: They did their own and Satan's Will in time, and they must now suffer God's Will to Eternity: They were once invited, and importun'd earnestly to come into his Kingdom, but then they shall be violently thrust out of it, and everlastingly debarr'd from it. There is a vast difference between these two Expressions, *Luke* 14. 23. *Compel them to come in*, and that in *Luke* 13. 28. *And you your selves thrust out.* They that have wearied the Patience, and slighted the Grace of God, shall be eternally cut off from seeing of him, and conversing with him. Mercy will issue in Severity, and Patience will end undeterminate in Fury.

6. Those that are gathered out of Christ's Kingdom, shall behold the Happiness, Feast, and Glory of the Saints of God, and gnash their Teeth for envy and rage, seeing what others enjoy, and they themselves are deprived of, *Luke* 13. 28. *There shall be weeping, and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the Prophets in the Kingdom of God, and you your selves thrust out.* This shall heighten the Saints Felicity,

to

ſee the Miſery and Torments of the Damned. *Iaiah* 66. 24. *They ſhall go forth, and look upon the carcaſes of the men that have tranſgreſſed againſt me: for their worm ſhall not die, neither ſhall their Fire be quenched:* thus *Eſau*, and other Reprobates ſhall eternally ſerve *Jacob*, and the other Elect, the miſery of the Damned, ſhall cauſe them more to admire the Mercy extended to them: their weepings and howlings ſhall heighten Saints Songs, Praiſes and Thankſgivings, *Pſal.* 58. 10. *The righteous ſhall rejoyce when he ſeeth the vengeance*: upon the other hand, this ſhall encreaſe and heighten the Miſery of the *Workers of Iniquity*, that they ſhall ſee the Feaſt, the Honour, the Glory of the Saints, that they are deprived of, 2 *Kings*, 7. 1, 2. *Eliſha* propheſieth of a ſudden plenty the very next day in *Samaria*, where they had been under a long and grievous Famine: A Lord in *Samaria* would not believe it, the Prophet tells him, *that yet he ſhould ſee it, but ſhould not eat thereof*: So Sinners now will not believe what Reſt, what Honour, what a Feaſt Saints ſhall enjoy, when *they ſit down with Abraham, Iſaac, and Jacob, in the Kingdom of God*, Matth. 8. 11. but yet they ſhall one day ſee it, but ſhall not ſhare in it, nor partake of it. O how will their Hearts fret and rage, to ſee thoſe that they have ſo much deſpiſed, hated, and abhorred, to ſit in the Throne, when they ſhall be made Footſtools; to enjoy

joy the greateſt Plenty, when they ſhall lye under eternal Penury, and want of all Good.

7. This may affright and terrifie the *Workers of Iniquity*, that they, as vile and worthleſs Creatures ſhall be caſt away, Matth. 13. 48. the bad Fiſh ſhall be caſt away as thoſe that God hath no eſteem of, Love to, or Delight in; they have caſt away the Law of the Lord, *Iſa.* 5. 24. and now they themſelves ſhall be caſt away; they would not put away the Luſts of their Hearts, the Evil of their Doings, and now therefore they muſt be put away as Droſs, *Pſal.* 119. 119. *Thou puttest away all the wicked of the Earth as Droſs*: But this is not all; the Tares ſhall be caſt into a Furnace of unquenchable Fire, Matth. 13. 12. It is honourable to be Trees for Fruit, but it is diſgracefull and reproachful to be Trees for Fuel; Hay ſerves for Food to Cattel, but Tares do ſerve only to heat the Oven, and to burn in the Furnace. O how dreadful is this for to be caſt into a Furnace heated by the Anger and Fury of God? Can we imagine how terrible that Fire is, which is kindled by incenſed Juſtice, and blown up by the Breath of an angry God? a Fire that will indeed devour all that is pleaſant, and conſume all that is ſweet and gratefull in Life, yet leave ſtill a Being to feel Miſery, and endure Eternal Torments. We ſhould be amazed to ſee a Wiſp of Straw, a Bundle

a Bundle of Tares to hold out one day, and not be consumed; but this is a great Miracle of the Power of God, to uphold and preserve Sinners to be an eternal Mark for God to shoot at, an eternal Footstool for him to tread on: Eternal Vessels for him to drop his Wrath, and pour out his Fury into: The Evil of Sin, doth not consume, is not expiated by all the Torments of the *workers of iniquity*; and so their Misery cannot abate, their Punishments cannot lessen, nor the Fire go out: they suffer from God and hate him; they endure Blows and Wounds from him, and blaspheme him for them: they Rebelled against God, they suffered Sin and Satan to Rule in them, and now full sore against their Wills, God will Reign over them with an out-stretched Arm, and Fury poured out, *Ezek.* 20. 33. they would not come under Christ's Pastoral Rod, *Ezek.* 20. 37. but they must be forced to fall under Christ's Iron Rod, *Psal.* 2 9. their Sin did grieve God, and God's Sentence, and the Execution of it will eternally sting, and vex them. Oh, it is dreadful for Sinners to be preserved in being, for their hurt; to have an immortal Existence, that they may feel an immortal Punishment, Misery and Torment! If Christ that was a green Tree, *Luke* 23. 31. that was full of the vital Sap of Holiness and Righteousness, and did continually abound in spiritual Fruit, had yet such a Fire of Wrath

Wrath burning againſt him, and kindled on him, when as Evil Fruits were only hanged on him by imputation, but did never grow in, or on him, what muſt dry Trees expect that are deſtitute of the Life of God, and did never bear Fruit to Chriſt, what an everlaſting Furnace, what an Eternal Fire will be their Portion? Chriſt could paſs the Cup from him by his drinking of it, *Mat.* 26. 42. but *workers of iniquity* ſhall drink of the Cup of God's Fury, yet it ſhall never paſs from them, but ſtay at their Lips, and be ſuck'd and ſoak into their Souls.

2. *Uſe.* I would now put you on the Search, Trial, and Examination of your ſelves: Are you truly Members of, and ſincere Subjects in this Kingdom of God? Are you ſuch as ſhall ſtay in the Kingdom of God, or ſuch as ſhall be gathered out of it? There is a great deal of difference between treading in God's Courts, *Iſaiah* 1. 12. and growing in God's Houſe, or being planted and flouriſhing in God's Courts, *Pſal.* 92. 13. thoſe that only tread in God's Courts, may not ſtay in his Houſe, *John* 8. 35. but may be driven out of it. *Hoſ.* 9. 15. *I will drive them out of my houſe; I will love them no more:* but thoſe that are planted by God, and are green Olive-Trees in the Houſe of God, they ſhall never wither, or be rooted up, *Pſal.* 52. 8. *they truſt in the mercy of God for*

ever

ever and ever, and mercy will follow them all their days, *Pſal.* 23. 6. and mercy will be built up for ever, *Pſal.* 89. 2. It is worth the while to enquire what we are, and whoſe we are, that we may not flatter and deceive our own Souls. In a Family there are Sons and Servants *John* 4. 35. in a Great Houſe there are Veſſels of Gold and Silver, and Veſſels of Wood and Earth: in great Cities, as in *Rome* of old, they did diſtinguiſh the Inhabitants into two ſorts, the *Advenæ*, or Strangers; the *Cives*, or Citizens that were born and bred there. O conſider, Are you Titular or Real? Are you Tranſient or Abiding Subjects in Chriſt's Kingdom? Are ye reſcued and delivered from the adverſe Prince, and contrary Kingdom? Men are born under the Law of Sin, *Rom.* 8. 2. and under the power of Satan, *Acts* 26. 18. the God of this World is their Father, *John* 8. 44. the Prince of this World is their King. Oh therefore ask this ſerious Queſtion, Is the Prince of the World caſt out of your Hearts? *John* 12. 31. *now ſhall the Prince of the World be caſt out*: And are you pluckt out of his Paw, reſcued out of his Kingdom, ? *Col.* 1. 13. *Who hath delivered us from the power of darkneſs*, ὃς ἐῤῥύσατο: the Father hath by a ſtrong hand, by a mighty arm pluckt, and ſnatched his Redeemed from the Power of Darkneſs: Ignorance and Sin are Darkneſſes, and Satan is the Power and

Prince

Prince of Darkneſs; he rules Men by their Ignorance and Luſts; and therefore he is ſtiled *the ruler of the darkneſs of this world*, Epheſ. 6. 12. Ignorance and Sin have a ſtrange Power over Souls, as if they were rightful and lawful Powers, and Satan's Kingdom is grounded and built on them: Sinners know not what they do, whither they go, whom they ſerve; and hence it is they do ſo readily and willingly yield themſelves to obey the Commands of theſe Enemies, that hoodwink them, and hurry them on to Deſtruction: Are your Eyes opened? Are Satan's Snares and Sin's Bonds broken? Are you turned *from darkneſs to light*; *from the power of Satan to God*, Acts 26. 18. or you *made free from the law of ſin and death*? Rom. 8. 2. darkneſs did chain the Egyptians in their Places, that they did not remove, or go about, *Exod.* 10. 22, 23. but when the Light returned, then they were ſet at Liberty to walk about, and work: ſo have you known the Truth of Chriſt, and been made free by it, *John* 8. 32. Is the Veil of Ignorance drawn off from your Minds? And are the Chains of Luſt fallen off from your Will? A Veil is a Reſtraint and Bondage on the Eye. Thoſe that do not ſee the Evil of Sin will not fly from it; they that behold not the Excellency of the Kingdom of God will not preſs into it.

2ly, Are you translated into the Kingdom of Christ? *Col.* 1. 14. We are born in Satan's Kingdom as our Country and Natural Soil; but by Grace we are led forth as a Colony into the Kingdom of Christ, which is, to a natural Man, a strange Land, and a new Soil. But how are Men translated into the Kingdom of Christ? surely it is by effectual Calling, and Regeneration. We are called as rational Creatures, and we are regenerated, as corrupt and impotent Creatures. God is said to call us to his Kindom and Glory, 1 *Thes.* 2. 12. Except a Man be born again, he cannot see, he cannot enter into the Kingdom of God, *John* 3. 3. 5. He cannot see, or understand that there is such a Kingdom, or be willing to enter into it, or be fitted to enjoy the Benefits and Blessings of it: As Children must be born to be the Subjects of Earthly Kings; so Men must be re-born to be the Subjects of the Heavenly King. This is for the Honour and Glory of Christ's Kingdom, that none can pass into it, but by Regeneration: Those that are the genuine, and true Citizens of *Zion*, and Members of the Church, are said to be born there, *Ps.* 87. 4, 6. Those that God writes up as Citizens of *Zion*, are such as are born there. God's Register, and the Church's Roll, or Catalogue, do many times much differ. The Church owns those for her Children, that God doth not acknowledge for his Sons and Daughters: The Church takes in those that

God will turn out: God will repute none his Jewels, call none his own, but they that are born again of his Word and Spirit, *Mal.* 3. 17. 1 *Pet.* 1. 23. *John* 3. 6. And indeed, How can Men possibly be Subjects in God's Kingdom, except they have spiritual Minds, converted Wills, heavenly Affections? A vain Mind, a carnal Heart will only flatter and lye to Christ, *Matth.* 3. 2. *Repent, for the Kingdom of Heaven is at hand:* Men cannot be Subjects in, or Heirs of the Kingdom of God, without Faith and Repentance. The good Seed are the Children of the Kingdom, *Matth.* 13. 35. Those that receive the Word, are begotten by the Word of Truth, *John* 1. 18. that have it rooted in their Souls, spreading and prevailing in their Hearts, these are good Seed: Jesus Christ doth not only sow Doctrinal Truths, but living Christians: He begets Sons and Daughters to God; by the Word they are changed by, and born of the Word, and so are called Seed. That Word is styled the Good Word, *Heb.* 6. 5. and they that are born of it, are therefore called Good Seed. Divine *Chrysostom*, a *Grecian* Orator, in one of his Orations, derides the Folly of the *Grecians*, that did call that one Man's Statue, which was carved to resemble, and set up to the Honour of another. There was no new carving of, or alteration in the Statue, but only the Title of it was changed. And

do Men ſo eaſily paſs out of the Kingdom of Satan, into the Kingdom of Chriſt, only by the changing of a Name? No, there muſt be another kind of Alteration: There muſt not only be a new Name, but a new Heart, a new Nature, *Ezek.* 36. 26. 2 *Pet.* 1. 4. O deſcend into your Hearts! What Experience have you of the Work of the Spirit, in dethroning Satan, and inthroning Chriſt in your Hearts; deſtroying the Kingdom of Sin, and exalting the Kingdom of God. Conſult your own Souls about this: Can you be totally ignorant of it, if ſuch a change hath been made in you? Doth not every one take notice of publick Revolutions in Government, if one Prince dye, or be depoſed, and another ſucceed, and be ſet up in his Place? And hath there been ſo great a ſpiritual Revolution in thy Soul, hath Satan been caſt out, and hath Chriſt entred to dwell and rule in thy Heart, and haſt thou no knowledge of it? Haſt thou no experience of a new light ſet up in thy Mind? a new Byaſs put upon thy Will? new Motions raiſed in thy Affections towards ſpiritual and ſupernatural Objects?

3*dly*, Are the Laws of this Holy King, and of this Heavenly Kingdom writ in thy Heart? according to that promiſe of the new Covenant, *Jer.* 31. 33. *I will write my laws in their hearts, and put them into their inner parts.* This is the Glory of Chriſt, that he

writes his Laws in the Table of the Mind and Will, 2 *Cor.* 3. 3. His Subjects not only know, but love and ask his Laws. Their Obedience to them is not forced or feigned; but they obey from the Heart, *Rom.* 6. 17. They delight in the Law of God according to the inward Man, *Rom.* 7. 22. God's Subjects are thus described, That the Law of God is in their Hearts. It is not an urging Letter without, but a vital Principle within: *Pſal.* 37. 31. *The law of his God is in his heart*: and *Iſa.* 51. 7. *Hearken unto me, ye that know righteouſneſs, the People in whoſe heart is my law.* Chriſt plants ſuch Diſpoſitions, ſuch Inclinations as are ſuitable and agreeable to the Law of God, and may be ſtyled a counter part of it, and do anſwer to it: *Pſal.* 119. 112. *I have enclined my heart to perform thy Statutes always, even to the end.* This is a writing that doth exact and ennoble the Table, that is, the Subject of it: And this is an high Act of Grace, when God doth not only write his Laws to us, but in us. Do you approve, allow, delight in the Laws of God? Do your Souls break for the Longings you have to, and after them? that they might be more revealed to you, and impreſſed on you. *Pſal.* 119. 20.

4*thly*, Are you led by the Spirit of the King? *Rom.* 8. 9, 14. *If any man hath not the Spirit of Chriſt, he is none of his. As many as are led by the Spirit of God, are the Sons*

of God. This is a wonderful and a great Myſtery, that the Spirit of the King is in his Subjects, and they all make but one myſtical Body; and the Spirit is as the Soul that animates this Body. Were ever King and Subjects ſo nearly linked, united, related to each other? Chriſt is not only a politick Head that gives Laws, but as a natural Head that giveth Life. The Spirit that influenced Chriſt, acts them; the Spirit that reſides in Chriſt, dwells alſo in them. The People of Chriſt muſt needs therefore be a free and willing People. Do not the Members of the natural Body, without Regret or Reluctancy, obey the Dictates of the Head? How powerful, yet how eaſie and ſweet is the Government of the Head over the Members? Chriſt's Spirit doth not only teach and direct, but powerfully bend and encline the Will to walk, yea to run in the way of God's Commandments, *Pſal.* 119. 32. Saints do not deſire the way to Heaven to be made broader, but their Hearts to be made larger; to have their light and love encreaſed. The Spirit is ſtyled, A Spirit of Revelation, *Epheſ.* 1. 17. A Spirit of Life, *Rom* 8. 2. A Free Spirit, *Pſal.* 51. 12. A Spirit that makes us free and forward in our Obedience. We are not only reſtrained from Sin by an outward Prohibition, but we hate it; our Nature is averſe from it, and abhors it. We are not meerly conſtrain'd by an imperious and ur-

gent Command, enforced with terrible Threatnings, but ſweetly and powerfully enclined by an inward Diſpoſition and vital Principle. Do you love your Heavenly Maſter, and would not go free from him, but be more ſubjected to him? when others do break the Yoke of God, and do burſt his Bonds, *Pſal.* 2. 3. *Jer.* 5. 5. Do you put your Necks into Chriſt's Yoke? *Matth.* 11. 29. and bend your ſelves with his Laws, as pleaſant, light, and ornamental Chains? *Iſa.* 45. 14. *They ſhall come after thee in Chains.* Kings and Nobles are willingly bound with theſe Chains, *Pſal.* 149. 8. As the deſire of *Iſrael* was to *Saul*, and to have him to rule over them, 1 *Sam.* 9. 20. ſo the Nations did run to Chriſt, *Iſa.* 55. 5. and deſire him to rule over them, *Iſa.* 11. 10. The Gentiles are ſaid to ſeek to him: And alſo the converted Jews *Hoſ.* 3. 5. ſhould ſeek to him, as a King, that he might give Law to them, and rule over them. Chriſt's Kingdom is not forced and obtruded on his People, but voluntarily choſen, and freely ſubmitted to.

5*thly*, Examin how are your Hearts and Lives ordered: 1. How are your Minds, Wills, Affections ordered, *Iſa.* 9. 7. Jeſus ſits on a ſpiritual Throne to order it: The Soul is Chriſt's Throne, and till he ſits and rules in it, all is diſorderly. The Thoughts are vain, the Will rebellious, the Affections vile and inordinate, as at firſt the Water overwhelmed

whelmed and covered all, *Gen.* 1. 2. till *God said, Let the waters be gathered into one place,* Gen. 1. 9. and then *dry land appeared*; and a Place was prepared for Mens Habitation: So while there is nothing but a ſpiritual Chaos, Self-love, as a Sea, covers all, ſwallows up all true Love to God, and Man: But when God, by his Grace, doth gather the Affections into their proper Chanels, and unto their right Objects: When God bounds, banks, and limits them, then dry Land, in a ſpiritual ſence, appears for God's Habitation in the Soul; then room and place is made for him. Are your Hearts directed into the Love of God? 2 *Theſ.* 8. 5. And are you taught of God to love your Brethren? 1 *Theſ.* 4. 9. Then Self love is ordered, and is confined within its due and proper Bounds.

2. Are your Converſations ordered aright? Do you ſet God's Laws before you, *Pſalm* 119. 30. as the Rule of your Hearts, Words, Actions? Is it your true and greateſt deſign to pleaſe God, 1 *Theſ.* 4. 1. and to be accepted with him? 2 *Cor.* 5. 9. When Chriſt comes into the Soul, he Judges, *Iſa.* 2. 4. he Reproves, *Iſa.* 11. 3. Jeſus Chriſt cenſures what is contrary and diſpleaſing to God: He rebukes Mens Luſts; he puts a new Byaſs on the Will, and enclines the Soul to a new way and walk, *Jer.* 3. 17. *They ſhall call Jeruſalem* (that is, the Church; that is, Spiritual *Jeruſalem*) *the Throne of the Lord, and all*

the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; they shall walk no more after the Imaginations of their evil hearts. But they that walk in the *light of the Lord*, Isa. 2. 5. and *in the fear of the Lord, and in the comfort of his holy Spirit*, Acts 9. 31. If thou dost still walk in thy own Counsels, and in the Lusts of thine own Heart, *Psal.* 81. 12. and in the common way of the World, *Isa.* 8. 11. and, as other Gentiles do, in the Vanity of thy Mind, *Ephes.* 4. 17. before thou hast had no Experience of the Kingdom of Christ come into, and set up in thy Heart: If thy Heart be cast into a new Mould, *Rom.* 6. 7. and brought under a new Lord and Law, thy Soul must needs steer a new course. As Heaven and Hell do vastly differ, so do the narrow and broad way exceedingly differ, that lead to a blessed, and miserable Eternity: You reproach and disgrace the Kingdom of Christ, if your Hearts are not leavened with Faith and Love, and if your Conversations are not ordered better than others. Christ's Sheep come and go at the Direction and Command of the great Shepherd; but others, out of Christ's Kingdom, are as wild Beasts that run to and fro, move here and there at their own Pleasure; they are turned up and down by the dictates of a vain Mind, and wicked Will: but yet if you are Christ's true Subjects, you will not be brought under the power of tempting

tempting Objects without, or reigning Lusts within, 1 *Cor.* 6. 12.

3. *Use*, Shall the *workers of iniquity* be gathered out of Christ's Kingdom, then I would Exhort you sincerely to subject your selves to the Lord Jesus Christ, as your King. Let not your Lips flatter, and your Tongue lye to Jesus Christ; but indeed take Christ's Yoke, come under his pastoral Rod, enter into his Fold, and into the Bond of the Covenant, *Matth.* 11. 29. *Ezek.* 20. 37. *John* 10, 9.

1. Consider, Jesus Christ is not fond of, or sets a value on, neither is he pleased and delighted with empty Names and Titles: *Matth.* 7. 21. *It is not every one that saith Lord, Lord, that shall enter into the Kingdom of Heaven.* Christ will not own, approve, admit such in the Great Day; a form of Godliness will yield but a vain Image of Happiness. Would an earthly King be satisfied, if Rebels did call him their Lord, and would receive his Picture into their City, but did shut out his Person? And will the King of Glory be appeased and quieted with a Picture of Piety, or with a cold and dead form of Religion? We are bid not only to give the Hand to the Lord, 2 *Chron.* 30. 8. (so it is in the Original, and so in the Margin, with allusion to those that did make Bargains, and to conclude them, did strike

or

or give their Hands to each other) but we are also required to give our Hearts to the Lord, *Prov.* 23. 26. The Life of the natural Man is but a vain shew of Life, *Psal.* 39. 6. *Surely every man walketh in a vain shew*: And will it advantage us to add a vain shew of Religion to a vain Shew of Life? Can Men make up a Summ to enrich them, by multiplying Cyphers? An Hypocrite is styled a vain Man, *James* 2. 20. *But wilt thou know, O vain man, that faith without works is dead.* And the formal Prayers of Hypocrites are called *Vanity*, Job. 35. 12, 13. *Men cry, but none giveth answer.* But why are Prayers thus fruitless and ineffectual? the next Words tell us the Cause: *Surely God will not hear vanity, neither will the Almighty regard it.* Both natural and instituted Worship is to be a Wine-press, *Matth.* 21. 33. and so to squeeze and draw out the Juice and Quintessence of Grace that is in the Soul, else Christ will not regard Lip-labour, and bodily Service. The Heart is Christ's House and Throne; the Mind and Will are the Tables he writes his Laws in, 2 *Cor.* 3. 3. He requires the best Room, the Guest Chamber: It is an Affront, and an Indignity to Christ, to be thrust into the Stable again, or to be entertained only in an out Room. Will a Master reward a Servant, that only wears his Livery, but doth not his Work.

2*dly*, Jesus

2dly, Jesus will look into the Souls, and see through all outside Shews and Appearances, *Isaiah* 11. 3. Jesus judgeth not according to the sight of his eyes, nor reproveth according to the hearing of his ears. Jesus Christ doth not stop, or stay on the surface and outside of things, neither doth he receive Intelligence and Information from others that may be mistaken themselves, and so might deceive and abuse him, but he hath a Window into the Breasts and Bosoms of Sinners, he searcheth the Hearts, he trieth the Reins, he weigheth the Spirits of Men, he detects inward Poverty, Emptiness and Filth, *Matt.* 12. 44. he finds it out, if the House be empty of Grace, and destitute of the Spirit, at best but swept from grosser Sins and Crimes, and garnished with Morality, and a Form of Godliness; but rather it was swept and garnished, and fitted for the return of the unclean Spirit into it, *Matt.* 12. 45. Christ discerned the House of the Soul to be swept from all spiritual Good, and garnished in Satan's Eye with ungodliness and unrighteousness. Christ will discover those that make a fair Show of Religion; that have a Name to live, that yet they are really dead, *Rev.* 3. 1. he looks through the beautiful Sepulchre and Tomb, and seeth the Filth and Rottenness of a carnal and dead Heart underneath. The Jews did account

that

that Men were defiled by touching or walking over a Grave; and therefore when a Grave was ſunk, and did not appear, Luke 11. 44. they uſed to go forth in the Day before their Feſtivals, and caſt Lime, or Chalk on them, and ſo by whiting the ground, to give notice of a Grave, that Perſons might not come near it, and be polluted by it. A Learned Man doth think that Jeſus Chriſt alludes to this Cuſtom, when he calls the Hypocritical Scribes and Phariſees *graves that did not appear*; but he by his Reproofs and Diſcoveries of them, did white them, that ſo Perſons might know them, beware, and take heed of them. There is not the cloſeſt Hypocrite in the World, but Chriſt can find him out, and white him, *Iſaiah* 11. 3. Chriſt is of *quick underſtanding*, or of quick ſcent and ſmell, (as it is in the Hebrew) in, and about *the Fear of the Lord*, he doth wind, he doth ſcent Hypocriſie, though it be veiled and cloaked over with a beautiful Shew of Religion and Righteouſneſs. If you are Hypocrites, and think to blind Chriſt's Eyes with a ſpecious Form of Godlineſs without the Power of it, you are guilty of a kind of Blaſphemy. If you think that Chriſt may be couzened with your Caſed Pieces, and doth not know your counterfeit and brass Money, *Rev.* 2. 9. *I know the blaſphemy of them that ſay they are Jews and are not, but*

are the Synagogue of Satan. It is no leſs than Blaſphemy for thee ſo to think to put a Fallacy and Cheat on Chriſt, who knoweth all the hidden things, and will bring to light all the deep Counſels of it, 1 *Cor.* 4. 5. he will lay open all the ſecret Luſts, all the corrupt and baſe Ends that influenced and ſwayed Men under a Profeſſion of Religion and the practice of ſome outward Duties.

3*dly*, Men may call Chriſt Lord, and yet repeat, and act over all the Indignities that were offered to Chriſt by the unbelieving Jews, that were his Enemies; they Crowned Chriſt, but it was with Thorns; they put a Scepter into his hand, but it was a Reed; they ſaluted him, and ſaid, *Hail, King of the Jews*; but all this was but in mockery and deriſion, for they ſmote Chriſt on the head, *Matt.* 27. 29, 30. and are not many nominal and outſide Chriſtians guilty of the ſame things in a Myſtery, their hearing ſome Sermons now and then, with a wandring and roving Mind, with a drouſie Ear; their repeating ſome Forms of Prayer in a cold and heartleſs manner, without Underſtanding, or Faith, without inward Groans, ſpiritual Wreſtlings and Importunities; their owning ſome Doctrinal Points of Religion, and practiſing ſome juſt things as to the Matter of them, is the Reed they put into Chriſt's Hand; ſome outward Acknowledgments they make of his Lordſhip and Dominion

minion over them, but in the mean time they Crown Christ with Thorns, by their Oaths, Curses and Lies; they smite Christ by their Drunkenness, their Uncleanness, their scorning at Godliness, their Reproaching them that will not profane the Lord's Day as they do, and will not neglect God's Worship in their Families as they do, and will not run with them to the same Excess of Riot, drink in Iniquity, and roll in Filth and Uncleanness as they do; they take no care to engage their Hearts to Christ, to keep them with all diligence, to watch over their Tongues, to order their Conversation aright, and spend their Time well. As the Jews were incensed against Christ, *Isaiah* 24. they pretended he did forbid to pay Tribute to *Cæsar*, and would justle him out of his Throne: when as the true Cause of their Controversie with, and Enmity against Christ was, that he would thrust Satan out of his Throne, and did forbid Sinners to pay Tribute to their Lusts: So Men now are enraged against Christ for the same Reason, because his Holy Will crosses their corrupt wills, his Commands clash with their Lusts, and he restrains them from the Pleasures of Sin that are so sweet to them, and calls them to Purity and Strictness in Religion, which is so bitter and unpleasing to them. Will Christ accept of Honour in Words, when it is joyned with Reproach in Deeds? Will

verbal Friendſhip be regarded, when accompanied with real Enmity? Will Chriſt repute thoſe his Subjects, that ſerve his Enemies, and gratifie Satan and their own Luſts? Shall pretended Obedience bring Men unto Heaven, and real Diſobedience not throw them to Hell? Shall a Lye ingratiate Men with God, and true Impiety not render them odious to God?

4thly, Conſider Jeſus Chriſt will ſet up his Kingdom in the World, and at laſt Rule over you, whether you will or no: As none can hinder the riſing of the Sun, or obſtruct the blowing of the Wind; ſo all the oppoſition, and rage of the World ſhall not hinder the riſing of the *Son of Righteouſneſs* Mal. 4. 2. and of the *Glory of the Lord*, Iſa. 60. 1. nor obſtruct the blowing of the Wind of the Spirit, *Acts* 2. 2. This mighty ruſhing Wind filled the World with the Doctrine of Chriſt, as that Wind at *Pentecoſt* filled the Houſe where the Apoſtles of Chriſt were ſitting. Though Kings, and the great Men of the World, did join their Counſels, and unite their Strength and Force to keep down Chriſt's Kingdom, and to ſuppreſs the beginnings of it, yet he that ſate in the Heavens did laugh at all their Policy and Power, and had all their Attempts and Endeavours in deriſion, and did prevail, notwithſtanding all their Malice, to ſet his King on his Holy Hill of *Zion*, Pſal. 2. 4, 5, 6. And Chriſt did

reign

reign over his Enemies full ſore againſt their Wills. They deſigned and endeavoured to break Chriſt's Bands in ſunder; but Chriſt did break them with his Rod of Iron, and daſh them to pieces as a Potter's Veſſel, *Pſalm* 2. 9. The Jews perſecuted Chriſt's Apoſtles and Servants, and ſent many of them to Heaven on this Meſſage and Errand, to tell Chriſt how the Jews are bent againſt his Kingdom, and would not have Chriſt to reign over them, *Luke* 19. 14. yet Jeſus Chriſt did gather, ſubdue, and convert many of their Nation to be his Subjects; and as for the Body of the People that continued in their Unbelief and Diſobedience, the Glorious King ſent forth his Armies, that is, the Romans, and deſtroyed them, and burnt up their City, *Mat.* 22. 7. And at the laſt Day, he will ſeverely ſentence and punish the Rebellious: *Luke* 19. 27. *As for those mine enemies that would not have me to rule over them, bring them before me, and let them be ſlain in my preſence.* Though they do not allow Chriſt a Throne in their Souls, yet Chriſt will erect his Tribunal, and ſit in Judgment on all that oppoſe and ſtand out againſt him. Where Grace doth not reign, Juſtice will reign: If Chriſt doth not condemn and execute Sin in us, he will condemn and execute us: Either Satan's Works and Luſts muſt be cruſhed and deſtroyed in us, or we muſt be cut off, and periſh for ever.

Thoſe

Thoſe that Chriſt doth not prune, he will fell; thoſe that he is not a refining Fire to, he will be a conſuming Fire; if the Old Man be not pierced and wounded by Chriſt's Arrows, the Souls of Men muſt be Chriſt's Mark, and feel the edge and point of his glittering Sword. If Chriſt doth not rule to ſave Men, he will rule to deſtroy them. The Civil Law mentions ſome Malefactors that are called **Servi Pœnæ*, ſuch as were condemn'd to row at the Oar, or to dig in the Mines; becauſe they did not obey the Law, and live honeſtly, they were ſubjected to hard Service, and did live miſerably: So thoſe that are not Subjects to Chriſt, as a King, ſhall be Servants of Punishment; they ſhall ſerve the Glory of God's Power and Juſtice, in their eternal Miſery and Sufferings.

* *Vid. Patiamin: 1 Lib. inſtitut. Tit. 12. Sect. 6.*

5thly, Conſider the Nature and Advantages of the Kingdom of Chriſt. There are ſweet Fruits of the Kingdom of Grace, and there are enriching Benefits of the Kingdom of Glory. It was propheſied of Chriſt, as a King, That Men ſhould be bleſſed in him, and Nations ſhould call him Bleſſed. What a Glory is this to Jeſus Chriſt, that Men are bleſſed, and ſhall bleſs themſelves in this King, that ever they were conquered by the Sword of his Word, that ever they were brought under the Scepter of his Grace: They ſhall

rejoyce that ever they were bound with the Cords of his Doctrine, and Laws, and subjected to the Yoke of his Government. They call their King Bleſſed, that is raiſed above the reach and rage of all his Enemies, and is now victorious and triumphant over them; that reigns ſo righteouſly, ſo peaceably, ſo proſperouſly; that dethrones Sin and Satan, and inthrones God in the Souls of Men; that preſerves his People from ſinking into an extremity of Miſery, and exalts them to poſſeſs an eternal Felicity. They call him Bleſſed, that hath all Power in Heaven and Earth given to him, and that hath the Key of Hell and Death, *Matth.* 28. 18. *Rev.* 1. 18. that hath ſuch an unbounded Empire, and ſo large, and ſuch an extenſive Kingdom; hath power over all Fleſh, that he might give eternal Life to as many as the Father hath given him, *John* 17. 2. and is made Head over all things to the Church, *Epheſ.* 1. 22. that nothing may hinder the Salvation, or obſtruct the Happineſs, but all things may promote the Good and Welfare of the Church.

1*ſt.* Conſider who Jeſus Chriſt is: He is God's Righteous Servant, *Iſa.* 53. 11. and his Well-beloved Son, *Matth.* 3. 17. Is it not better to be in the Kingdom of God's Righteous Servant, than to be under the power of a wicked, hardned, obſtinate Rebel? Is it not more deſireable to be tranſlated into the Kingdom

Kingdom of God's dear Son, *Col.* 1. 13. than to be at the beck and command of God's bitter Enemy, and implacable Adversary? Christ, the Son of God by nature, grants the Privilege of Adoption to all his Subjects, *John* 1. 12. This is such a Mercy, as no Son of an earthly King vouchsafes to his Subjects.

2*dly*, Jesus Christ reigns to do Right to God, and to establish his Throne in the Souls of Men. He was designed to raise up those that fell off from God, and sunk into Ruine, *Isa.* 49. 6. Christ is God's Servant to raise up the Tribes of *Jacob*, and to bring back those that were gone astray from God, *Isa.* 49. 5. and to restore such as were alienated from God, *Isa.* 49. 6. Christ retrieves, recovers God's Right; he establishes his own Throne by Justice and Judgment, *Isaiah* 9. 7. and he is said to execute Justice and Judgment in the Earth, *Jer.* 23. 5. Christ executes Justice, in restoring and giving back to God that which is his own: and he executes Judgment in destroying Satan's Works and Lusts, 1 *John* 3. 8. in mortifying the vile Affections of Sinners. This was one great Benefit of the Jubilee, that the Servant returned to his Family, *Levit.* 25. 10. He that was alienated from his Father, and served Strangers, now returned to do his Duty, and rendered Obedience to his Parents: Even so Jesus Christ restores Men to God's Family, and

grants unto them, as a great Favour and Privilege, that they may ſerve him without ſaviſh Fear of Deſtruction, in Holineſs and Righteouſneſs all the Days of their Lives, *Luke* 1. 74, 75. Yea Chriſt reſtores the Creatures unto God: The Subjects of Chriſt uſe them purely; they did not feed and fuel their Luſts with them, but receive them with thankſgiving, as their Father's Goods, and Gifts, and uſe them to ſtrengthen and ſupport them in the Lord's Work and Service. It is a great perverting, abuſing, inſlaving the Creatures, when they victual Satan's Garriſons, and feed his Soldiers: But then the Creatures are reſcued from Bondage, when they nouriſh God's Prieſts, and feed his Worſhippers.

3*dly*, Thoſe that are in Chriſt's Kingdom are nearly related to him, and to each other.

1. They are nearly related to Chriſt: They are his Seed and Children, *Iſa.* 53. 10. *He ſhall ſee his ſeed.* — *Behold, I and the Children, whom God hath given me*, Iſa. 8. 18. Jeſus, as a ſecond *Adam*, as an everlaſting Father, begets them, *Iſa.* 9. 6. He is made Sanctification to them, 1 *Cor.* 1. 30. They receive of his fulneſs, Grace for Grace, *John* 1. 16. They are Chriſt's Brethren, *Pſal.* 22. 22. *I will declare thy name unto my brethren. He is not aſhamed to call them Brethren*, Heb. 2. 11. They are the Lamb's Wife, *Rev.* 19. 7.

They

They are the Members of Christ, *Ephes.* 5. 30. *We are members of his body, of his flesh, and of his bone.* As *Eve* was taken out of *Adam*, as to her human Nature, so we are taken out of Christ, as to our new and divine Nature. Water and Blood came out of Christ's Side, *John* 19. 34. The Blood of Christ is the meritorious Cause of our new State of Justification, and the Water signified the Spirit that gives a new Nature in Sanctification. And how Honourable is it for Subjects to be so nearly related to the King of Glory? And how sweet, easie, and gentle, is Christ's Government over his Children, over his Brethren, over his Spouse and Members? Surely Christ will not carry a hard, a heavy, a rigorous Hand over those that are so near and dear to him: *He shall spare the poor and needy*, Psal. 72. 13. And, as a Shepherd, *shall gather the lambs with his arm, and carry them in his bosom, and gently lead those that are with young*, Isa. 40. 11. Was there ever such an Honour put on a Flock, as that they should be Members, and Brethren, and Children of the Shepherd.

2. Christ's Subjects are nearly related to each other; and this is a most sweet Truth, as well as a great Mystery: They are not only Fellow-Servants in the same House, and Fellow-Citizens in the same City of God; but they are Brethren in the same Family, and Members of the same Body, and anima-

ted, or influenced, and acted by the ſame Spirit, and therefore have the greateſt Obligations laid on them to love each other, to ſeek one another's Good, and promote one anothers Welfare. Shall Brethren claſh with one another, or Members fight againſt each other? He that for Chriſt's ſake is hated of his Father, Mother, Brethren, Siſters, he doth, by virtue of his Intereſt and Union with Chriſt, recover a hundred fold more Kindred and Relations: Elder Chriſtians are as his Fathers and Mothers, younger Chriſtians are his Brothers and Siſters, *Mark* 10. 29, 30. yea as his Children to ſerve and cheriſh him. O what a bleſſed Kingdom is this! when the Subjects are ſo endeared to each other, that they have not only ſold their Lands to relieve their ſpiritual Brethren, *Acts* 2. 4, 5. *Acts* 4. 34. but have alſo jeoparded, and hazarded their Lives, to preſerve the Lives of their Holy Kindred, *Rom.* 16. 3, 4. *Aquilla* and *Priſcilla* laid down their Necks, expoſed themſelves to the greateſt Dangers, to preſerve the Life of *Paul*: *Rahab* ventured her own Life, to preſerve the Spies that were the People of God, *Joſhua* 2. 15.

4*thly*, If we conſider the great Benefits that we receive from Chriſt's Kingdom.

1. He heals, waſhes, refines, anoints, his Subjects. A Governour is called a Healer, *Iſa.* 3. 6, 7. Jeſus Chriſt, as a King, is a Healer, a Phyſician to his whole Kingdom, and

and to all his Subjects, *Matth.* 9. 12. Our Souls are diſeaſed, weak, feeble, ruined; and woe be to us if this Ruine be not under Chriſt's Hand! Never was there ſuch a Phyſician that dy'd to provide a Remedy to recover and reſtore his Patients: By his Stripes we are healed, yea by his Death we live. If a King, that is but a political Head, be the Breath of his Subjects Noſtrils, *Lam.* 4. 20. much more is Chriſt the Breath of our Noſtrils; as he is a natural Head that gives Life, and continual influences of Grace.

2. Jeſus Chriſt waſhes, *John* 13. 8. *Except I waſh thee, thou haſt no part with me*; that is, in the eternal Inheritance in the Kingdom of Glory. None waſhes ſo powerfully as Chriſt; he can waſh away a Backſliding, Revolting, Rebellious, Whoriſh Heart; he can waſh away our Spiritual Leproſie, and Plague-Sores; he can waſh our Æthiopian Skin, and our Leopard Spots, *Jer.* 13. 23.

3. Jeſus Chriſt Refines, *Mal.* 3. 23 and there is no ſuch Refiner as Chriſt, no ſuch refining fire as Chriſt's is. A Refiner, or his Fire, cannot change Iron, Braſs, Tin, or Lead, into Gold and Silver; but Chriſt, by ſeparating our Droſs from us, renders us precious, and makes us Veſſels of Gold and Silver, 2 *Tim.* 2. 20.

4. Jeſus Chriſt anoints his Subjects, *Ezek.* 16. 9. *And I anointed thee with Oil.* This is an Alluſion to the ſweet-ſmelling Oils, that Perſons were purified with, *Eſther* 2. 12. The

Graces of Christ's Spirit are fragrant, and cause us to smell sweet in the Nostrils of God and Man. Saints are called Christians, because they partake of Christ's Ointment, 1 *John* 2. 20, 27. You have an unction from the Holy One, that is, from Christ: As the Mediator is anointed himself, so he is styled Christ, and as we are anointed by this Anointer, so we are called Christians: And this is peculiar to Christ's Subjects, that they are all anointed, and partake even of the unction of their King. If we have not the unction of the Spirit of Christ, he will not own us to be Subjects in his Kingdom; or to be Members of his Body: *Rom.* 8. 9. *If a man have not the spirit of Christ, he is none of his.* Christ's Unction doth purifie us from Sin, consecrate us to God, teach us the sublime Truths, and wonderful Mysteries of the Kingdom of God, 1 *John* 2. 20. 27. The Prophets were anointed, 1 *Kings* 19. 16. and they, by the unction of the Holy Ghost, were Seers, 1 *Sam.* 9. 9. They did see further, and know more than others. From hence I conceive the Phrase is borrowed, That the anointing teacheth us; and Christ, by anointing us, fits and exalts us to be spiritual Kings, *Rev.* 1. 5, 6. He *hath made us Kings.* Saints do command and rule their own Spirits, govern their Thoughts, order and bound their Affections, curb, restrain,

and

and keep under their Paſſions; and, as of old, Wreſtlers were anointed,* that the Hand of the Adverſary might ſlip off from them, and take no faſt ſure hold of them, to throw them; ſo Chriſt by anointing us with his Spirit, Satan is defeated, he is diſappointed, he cannot faſten on us, and have Advantages againſt us; firſt to throw our Minds to the Earth, and then to caſt our Souls to Hell.

* *Fabius Agoniſticon.*

2*dly*, In Chriſt's Kingdom, we have Reſt, *Matth.* 8. 11. *Many ſhall come from the eaſt and weſt, and ſit down with Abraham, Iſaac, and Jacob, in the Kingdom of God.* Souls travel up and down, traverſe the Earth to and fro, diſquiet themſelves in vain, and weary themſelves to no purpoſe; they never come to ſit down till they preſs and get into the Kingdom of God, and here is a moſt honourable reſt to ſit in the Throne with Chriſt, *Rev.* 3. 21.

3*dly*. In Chriſt's Kingdom is a Feaſt; but in Satan's Kingdom Souls famiſh, ſtarve and periſh with thirſt, *Luke* 22. 29, 30. *that you eat and drink at my table, in my Kingdom.* God makes a Feaſt in his Holy Mountain, *Iſa.* 25. 6. Saints have the firſt Courſe in this World, and ſo it is a Dinner, *Matth.* 22. 4. they ſhall enjoy the ſecond and third Courſes in Heaven; and ſo it is *the Marriage-Supper of the Lamb*, Rev. 19. 9. Did ever any Shepherd feed his Flock with his own fleſh and blood?

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Is there any that is a Paſtor, and a Paſtur too? yet ſo is it here, *John* 6. 53, 54, 55, 56, 57. we here eat the fleſh, and drink the bloud of the Son of Man in this Life; and in Heaven to all Eternity we ſhall feed on the delicious Fruits of Chriſt, *the Tree of Life*, Rev. 2. 7.

4*thly*, In Chriſt's Kingdom is Liberty, *John* 8. 36. *If the Son doth make you free, then you ſhall be free indeed.* Chriſt reigns to deſtroy the reigning Power of Sin and Satan, to caſt the Prince of this World out of his Throne and Kingdom, *John* 12. 31. *Now ſhall the Prince of this World be caſt out.* Chriſt reigns to tumble down the God of this World from his Heaven, *Luke* 10. 18. *I ſaw Satan falling as Lightning from Heaven.* Chriſt breaks this oppreſſour to pieces, *Pſal.* 72. 4. he burſts the Yoke of Sin, ſnaps in ſunder the Snares of Satan, and delivers from the bondage of Corruption.

5*thly*, In Chriſt's Kingdom is ſafety. This great Shepherd keeps his Sheep, and watches over his Flock in this Night of Time, in this Wilderneſs of the World, *John* 17. 12. *While I was with them in the World, I kept them in thy Name, and none of them is loſt.* Saints are ſaid to be preſerved in Chriſt Jeſus, *Jude* 1. Chriſt guards his Flock, and is *a wall of fire round about them*, Zech. 2. 5. no Lion ſhall be there, nor any ravenous Beaſt ſhall go up thereon, it ſhall not be found

found there: but the Redeemed ſhall walk there. Satan, that roaring Lion, ſhall not prey on Chriſt's Lambs, or Sheep; they ſhall be as ſafe, as if there were no Beaſts of Prey about them; *they ſhall lye down ſafely in the wilderneſs, and ſleep ſecurely in the woods*, Ezek. 34. 25. Satan ſhall not be there to hurt them, becauſe their Shepherd is ſtill with them to ſave them, *Pſal.* 23. 4. *Thou art with me in the Valley of the Shadow of Death; I will fear no evil, thy rod and thy ſtaff they comfort me continually.* As *David*, when a Shepherd, did fight with a Lion and Bear, and ſlew them, to reſcue a poor Lamb of his Flock, 1 *Sam.* 17. 34, 35, 36. ſo Chriſt did once in his own Perſon encounter with, and deſtroy Satan, *Heb.* 2. 15. and he doth by his Spirit and Grace in his Members, daily fight with him, and foil him, 1 *John* 2. 14. *ye are ſtrong and have overcome the wicked one.* Chriſt ſtands, feeds and keeps his Flock *in the ſtrength of the Lord*, Micah 5. 4. and ſo this one Shepherd is ſtronger than all the Beaſts of Prey, whether they be wicked Men, or evil Spirits: as he is omniſcient he underſtands all the difficulties and dangers of his Sheep; and as he is omnipotent, he can reſcue, ſave, and preſerve them. Tho' this great Shepherd hath a numerous Flock ſcattered through the World, yet he knows all his Sheep, and doth hear all their Cries and Prayers, *Pſal.* 72. 12, 14. *He ſhall deliver*

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the needy when he crieth: the poor also, and [illegible] *that hath no helper. He shall redeem their* [illegible] *from deceit and violence, and precious shall* [illegible] *blood be in his sight.* Spiritual Enemies attempt against the People of God, by [illegible]licy or Power; yet Christ frustrates the Adversaries in both: he redeems the Souls his People both from Fraud and Violence; no earthly King can know every Subject or hear the Cries and Petitions of all that are oppressed.

5*thly*, Jesus Christ strengthens and enables his True Subjects to obey him, as Christ dwells in their Hearts by Faith, *Ephes.* 3. 17. so he strengthens his People, *Phil.* 4. 13. *I can do all things through Christ that strengtheneth me. I will put my Spirit into them, and cause them to walk in my statutes*, Ezek. 36. 27. Christ gives Influences, Aids, and Assistances for every Act of Obedience, because he is a Natural Head that communicates Sap to his Subjects, as Members, and as a Root that derives Sap to all his Branches. The Subjects of Earthly Kings have no such need of them, or dependance on them, for strength to yield them Obedience. But it was propheſied of Christ, *Psal.* 72. 6. *He shall come down like rain on the mowen grass, as showers that water the Earth.* This Scripture teaches us how great a Dependance Christ's Subjects have on him, and how precious a Benefit they receive by him; the

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nowen Grass cannot spring and grow without Rain from Heaven: so Christ's Subjects cannot spring up in Holiness, or bring forth any Fruits of Righteousness, except they have a Rain of Influences, a Shower of gracious Communication from the Lord Jesus Christ. Every Subject of Christ is a dry ground, *Isa.* 42. 3. and needs watering from that River, yea from that Fountain of Grace that is above in Christ. We cannot take one step in the way towards a Blessed Eternity, but leaning on Christ, *Cant.* 8. 5. the Church *cometh up out of the wilderness*, and travels towards the Heavenly *Canaan, leaning on her beloved.* *Ezek.* 45. 17. the King there spoken of, was to provide and prepare all Sacrifices, as Burnt-Offerings, Sin-Offerings, and Thank-Offerings, for the People his Subjects. By this King I understand Christ, as he did give himself for us, *a Lamb for a burnt-offering*, John 1. 29. *as a sin-offering*, 2 Cor. 5. 21. so he furnishes us with Thank-Offerings, he kindles Love in our Hearts by his own Beams, he circumcises our Hearts, *Col.* 2. 11. cuts off the filthy foreskin of sinful, inordinate Self-love, that did hinder and intercept our Love to God, and it is by vertue of our Marriage-Union with him, that we bring forth Fruits to God, *Rom.* 7. 4. all *the fruits of righteousness are by Jesus Christ to the praise and glory of God*, Phil. 1. 11.

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6thly, Jesus Christ receives the Souls of his Subjects at last; as he committed his own Soul at death, to the hands of the Father *Luke* 23. 46. so now he hath merited and obtained this Honour to be the Receiver and Guardian of departing Souls, *Acts* 7. 59. *Stephen* called upon God, saying, *Lord Jesus receive my Spirit*: he called upon God, but it was through Christ the Mediator; God would not receive, but reject, and abhor our Spirits, were they not joined to, and accepted in, and had access to him through Christ: Oh how desirable a King is Jesus Christ, that will be a Friend to us, when all forsake us, or can do nothing for our Souls! Oh what a Trust doth Jesus Christ undertake to keep departed Souls till the last day, and then restore them to glorious Bodies. Our departing Souls must fall into the hands of an angry Sin-revenging God, were there not such a gracious King in whose Hands we might depositе and trust them.

7thly, Jesus Christ is such a King that will conquer and destroy Death, 1 *Cor.* 15. 26. he threatens it, *Hos.* 13. 14. *O death I will be thy plague*: *O grave I will be thy destruction*: here is a promise in the Verse to the Saints, *I will ransom them from the power of the grave, I will redeem them from death*: and this promise is joined with a threatning against Death and the Grave. How wonderful, how great and mighty a King is Jesus Christ, that

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threatens ſo powerful and victorious a King as Death is! How long hath Death reigned, and how large an Empire hath it had in the World! it is ſaid *Rom.* 5. 14. *Death reigned from Adam to Moſes*; yea, we may extend the duration of its Kingdom further; it hath reigned from the Fall of the firſt *Adam* to this day; and how many conquered Subjects hath it had? 1 *Cor.* 15. 22. *in Adam all died.* Death is ſuch a King as ſhakes its Black Rod over, and brandiſhes it's ſharp and glittering Sword againſt the whole World; it hath threatned, arreſted, and cut off the Greateſt Kings and Conquerors; it hath been very Terrible to them that by Oppreſſion, Violence, and Cruelty, cauſed their Terrour in the Land of the Living, *Ezek.* 32. 23. none of the Kings of the World can prevent the Fatal ſtroke of Death on themſelves, much leſs can they divert it from their Subjects: but Chriſt is ſuch a King as combates with Death, and overcomes it; he taſted Death indeed himſelf once, *Heb.* 2. 9. but it was to aboliſh it, 2 *Cor.* 1. 10. he became a Subject to it for a time, that he might ſwallow it up for ever, and be a Lord over the dead to raiſe them up, *Rom.* 14. 9. and reſcue them from this Enemy. And how ſtrong, yet how ſweet are theſe Words of Chriſt, *I will be the plague of death*; I will be a Diſeaſe, yea, a mortal Diſeaſe to kill Death it ſelf: and, *Grave, I will be thy deſtruction.* Chriſt fulfills

fulfills his threatning, when he ſeeks out the Duſt of his People, and forms it up into a Body: this defeats and diſanuls the Victory of the Grave, that it may be ſaid, *O Grave where is thy victory?* though thou didſt corrupt, putrefie, and diſſolve our Bodies, and thou didſt devour our Fleſh and crumble it into Duſt, and take away the very ſhape of a Body, yet we have new Bodies formed and organized again, and when theſe Bodies ſhall receive their Souls, and be quickened by them, then it may be ſaid, *O death where is thy ſting?* 1 *Cor.* 15. 55. What haſt thou gotten by ſtinging and killing our Bodies? behold, they are alive again. There is a Day when the Lord will make up his Jewels, *Malachy* 3. 17. And then God's Jewels are made up, when immortal Souls ſhall be joined to, and ſet in the Rings of Glorious Bodies. Chriſt is ſuch a King as will conform all his Subjects to himſelf, both in Soul and Body: When he regenerates the Soul, then it bears the Image of the ſecond *Adam*; when he raiſes the Body, this is a proper Regeneration to be begotten, and born from the dead, as Chriſt was, *Col.* 1. 18. *Revel.* 1. 5. When old *Adam*'s Tenour is out, and quite aboliſhed; when Chriſt, by his Spirit, quickens the Body, *Rom.* 8. 11. then it bears the Image of the Heavenly *Adam*, and is held of him, 1 *Cor.* 15. 49. Saints are the Children of God, as they

the Children of the Reſurrection, *Luke* 20. 36. This is a new Ground, and Reaſon, why they ſhould be called the Children of God, the Seed of Chriſt. When Saints awake out of the Duſt, they ſhall be ſatisfied with God's likeneſs, *Pſal.* 17. 15. When they are begotten again into a lively Hope, 1 *Pet.* 1. 3, 4. they bear God's Image in their Souls; but when they ſhall be raiſed, or be begotten from the dead, then they ſhall alſo bear Chriſt's Image in their Bodies, and ſo ſhall be ſatisfied with the Image of Chriſt as an Everlaſting Father. O what a precious Mercy! What an incomparable Priviledge is this! that Jeſus Chriſt will not forget or reject our Duſt for ever, but ſeek it out, and form it up as an Habitation for our Souls, and an everlaſting Temple for his Spirit to dwell in.

Sixthly, Jeſus Chriſt is ſuch a King, as will gather and draw up all his ſincere Subjects to him, to be with him for ever, 1 *Theſ.* 4. 17. As he receives their Souls in a dying Hour, *Pſal.* 49. 15. *Acts.* 7. 59. ſo he will come again to revive their Bodies, and then he will receive their whole Man to himſelf, *John* 14. 3. What wonderful Grace and Kindneſs is this, that where the Maſter is, there the Servant ſhall alſo be, *John* 12. 26. That the Sheep ſhall for ever dwell with the great Shepherd, and all the Subjects of this Glorious King ſhall abide with him, and ſee

his Glory, ſo as to ſhare in it, and partake of it, *John* 17. 24. 2 *Theſ.* 2. 14. Chriſt the King, is the Harbinger and Forerunner of his Subjects, *Hebr.* 6. 20. He is gone into another World to chooſe an Eternal Inheritance for his Brethren, *Pſal.* 47. 4. He ſhall chooſe our Inheritance for us: And Chriſt, by interceeding with his Father, that his People may be with him, doth prepare a Place for them, *John* 17. 24. *John* 14. 2, 3. Chriſt's Interceſſion is ſo powerful, that it cannot be deny'd.

I would now give you ſome Counſels and Directions, that you may ſtay and continue in this Kingdom, and not be gathered out of it, and deprived of the Bleſſedneſs and Glory of it.

1*ſt*. O come forth and ſee King *Solomon*, Cant. 3. 11. This King *Solomon* is King *Jeſus*; he hath made him a rich and glorious Chariot to ride forth in, and to viſit Kingdoms, Nations, and People. The Goſpel as preached in the World is the Spiritual Chariot, that Chriſt ſits in, and the white Horſe he rides on, *Rev.* 6. 2. The Church in her Miniſters may be, and is compared to the Horſes in *Pharaoh*'s Chariot, Cant. 1. 9. The Church, by her Miniſters, do's draw Jeſus Chriſt about the World. O conſider this, the Goſpel is not fixed to one Nation, the Chariot of Chriſt is moving, and runs quick-

quickly pass by us and be gone from us. It is a great Mercy, that Christ's Chariots come to us, that he appears among us. O slight not the Opportunity; neglect not the Day of Grace: Come forth from your Ignorance and Night of Darkness; come forth from your slight, low, and contemptible Thoughts of Christ: O fix the Eye of your Minds on him, look with a steady Eye on Christ, *John* 6. 40. πᾶς ὁ θεωρῶν τὸν υἱὸν, We should contemplate the Son, our Minds should dwell on him; we should not content our selves with seldom and transient Glances on Christ, but our Thoughts should be conversant about Christ. Do we not need Christ? Is he not absolutely necessary for us? Must we not wander, if Christ doth not guide us, and fall if he doth not support us; and be a Prey to Satan, if he doth not guard and protect us? Must we not famish, if he doth not feed us; and perish, if he doth not fold us? And be Friendless and Harbourless at last, if he doth not receive us? How will you look Death, or the Judge in the Face, if you do not first see Christ, and his Salvation? O view, and look well on Christ. Is there any thing in him to be disliked, to be excepted against? Is he not altogether lovely, *Cant.* 5. 16. Whatever is desireable, all meets in Jesus Christ, and there is nothing in him but what is lovely; what may kindle Love, draw Hearts, captivate Souls. If you

diſſike any thing in Chriſt, if you harbour any Prejudice, cheriſh any Objection againſt him, it is becauſe Satan hath blinded your Minds, and caſt a Veil over your Hearts, 2 *Cor.* 4. 4, 5.

2*dly*, O run to Jeſus Chriſt: *Iſa.* 55. 5. *Thou ſhalt call a nation thou knoweſt not, and people that knew not thee, ſhall run unto thee, becauſe of the Lord thy God; becauſe of the holy one of Iſrael that hath glorified thee.* O will you not run to him who is the Seat of Beauty, the Fountain of Honour, the Treaſury of all ſpiritual Riches, the Subject and Centre of Life? Will you not run to the Captain, the Author, the Wells of Salvation? *Heb.* 2. 10. *Hebr.* 5. 9. *Iſa.* 12. 3. O will you not fly from Sin, Satan, and Eternal Death, by running to Chriſt? Is there any ſhadow from ſcorching Heat, but Chriſt's? *Cant.* 2. 3. Any Wing to cover you from Birds of Prey, but his? *Pſal.* 36. 7. Any Fold to protect you from Beaſts of Prey, but Chriſt's Fold? *John* 10. 9. *He that enters by me* (that is into the Fold) *ſhall be ſaved.* If Sinners can give no Reaſon why they will Dye, *Ezek.* 18. 31. ſurely they can give no Reaſon, why they ſhould not run to Jeſus Chriſt. That Text, *Iſa.* 55. 5. affords ſtrigent Arguments, mighty Reaſons why we ſhould run to him.

1. God is his God: If ever we would have any comfortable Knowledge of God, any

any honourable Relation to God, any ſweet Communion with God, we muſt run to Jeſus Chriſt. God is only to be found, and enjoyed in Chriſt. Will you cut your ſelves off? Will you eſtrange your ſelves for ever from God? Will he not be a ſatisfying and an everlaſting Portion, when all other Comforts fail, all other Friends forſake, all our Lamps are put out?

2. God the Father hath glorified him: He hath exalted him. And ſhall we depreſs, debaſe him, and keep him ſtill in a ſtate of Humiliation? Hath the Father given him a Throne in Heaven; and ſhall we deny him one in our Hearts? Are Angels, Principalities, and Powers made ſubject to him, 1 *Pet.* 3. 32. and ſhall we lift up our ſelves againſt him? Do the nobleſt Creatures worſhip at his Footſtool, and execute his Commands; and ſhall we reject his Yoke, affront his Authority, and trample his Laws under our Feet? Is Chriſt glorified; and will you deſpiſe and ſlight him? Is not a glorified Redeemer worthy of our Love, Praiſe, and Obedience? Shall vile and dunghil Objects draw away our Affections, and a glorified Saviour be denied our Hearts? Would we not commend our Spirits to him at laſt, and ſhall we not give our Hearts to him now, *Prov.* 23. 26. Shall our laſt Act be our firſt Gift to Jeſus Chriſt? Wilt thou commend thy Soul to Chriſt only, when

thou canſt keep it no longer in the Body? Is it not dreadful for a Glorified Chriſt with his Omnipotent Arm to fall on thee for Deſtruction? Is it not deſirable that a Glorified Chriſt by his Almighty Power ſhould draw thee up to him for Salvation?

3. *Kiſs the Son*, Pſal. 2. laſt. this is a ſpiritual Act of Homage, 1 *Sam.* 10. 1. *Samuel* did anoint and kiſs *Saul*, thereby recognizing his Authority, and obliging himſelf to Obedience and Subjection to him, as his Sovereign: The Promiſe is the Mouth of Chriſt, and Faith is the Mouth of the Soul, and when the Mouth of Faith is applied to the Mouth of Chriſt in the Promiſe, then we give Chriſt a ſpiritual Kiſs; when Chriſt ſpeaks and offers himſelf, we ſhould come in with our Amen of Faith, 2 *Cor.* 1. 20. to the word of him who is *the Amen, and the faithful witneſs*, Rev. 3. 14. our Obedience and Subjection to Chriſt ſhould not be feigned, or forced, but begin in a faithful and loving Kiſs to him that is Love it ſelf, *Cant.* 3. 5. when Chriſt applies his Words and Promiſes of Grace to us, then he kiſſes us with the kiſſes of his Mouth, *Cant.* 1. 2. when we apply our Mouth of Faith to Chriſt's Word of Grace, when we ſincerely declare our Aſſent and Conſent to it, then we kiſs Chriſt.

4. We muſt preſs into the Kingdom of Chriſt, as it were force a Paſſage into it, and *take it by violence*, *Luke* 16. 16. Matth. 11. 12.

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we must have a Room, a Place in Christ's Kingdom, he must reign over us, or else Sin, Death, and the Devil, will reign over us: We must enter into Christ's Palace, or be shut up in his Prison: we must press into Christ's Kingdom, that we may avoid a future eternal Storm of Vengeance. Those that are hungry and famishing, will force into a place where there is Plenty of Bread. Poor necessitous Soldiers will storm, will break into a rich City with the hazard of their Lives, and shall we not be urgent to get into Christ's Kingdom, where there is a Royal Feast, a sweet Rest, unsearchable and eternal Riches? if you are not Christ's, you will be Satan's. Do you not fear to see God's frowning face, to feel his punishing hand, to drop into the bottomless Pit, to be cast into the Lake that burns with Fire and Brimstone for ever. Be not cold or indifferent whether you get into Christ's Kingdom or no. Do not content your selves with loose hopes, ungrounded and presumptuous Confidences, lukewarm and lazy Endeavours. It is said, the Gentiles should fall down to the Church, and make Supplication to her, that is to prevail with her, to be admitted and received by her into the Kingdom of Christ, it is further foretold, *Zech.* 8. last, *That ten men of all Languages of the Nations should take hold of the skirt of him that is a*

Jew, and so is a True Believer and a spiritual Worshipper, *and say, we will go with you, for we have heard that God is with you.* They would not be put by, they would not be shaken or cast off, they resolved they would join themselves to the Church of God, and not be excluded, kept, or thrust out. It is said, *the Gentiles should flow as waters to God's Holy Mountain*, Isa. 2. 23. *and should fly as clouds, and as doves to their windows*, Isa 60. 8. this expresses serious, earnest, and spiritual Violence.

5. That you may be thus Earnest, you must desire Christ to cast chains of Light and Love about you; to subdue, conquer, and overcome you, *Isa.* 45. 14. it is promised that the Gentiles should come over, and come after the Church in Chains. Christ must fasten those Chains on, and about the Souls of Sinners, and draw them that they may run after him, *Cant.* 1. 4. though Christ's Name be *as a fragrant Ointment*, Cant. 1. 3. *as a strong perfume*, though there be a drawing Beauty, Excellency, Treasure, Love, in Christ, yet all these will not prevail without an Almighty and drawing Arm, such is our averseness and perverseness. It is propheseid of Christ, That he should subdue the Peoples and the Nations under the Feet of the Church, *Psal.* 47. 3. so that they shall bow at the Feet of the Church, and worship God at her Feet as her Disciples and Children, *Revel.* 3. 9. And we cannot be subdued to Christ,

Christ, if our Iniquities are not subdued, *Micah* 7. 19. Christ cannot rule over us, if Sin do reign in us; the Law of Christ, and the Law of Sin are contrary and inconsistent.

6. We must openly own and avow Christ, and most strongly engage our selves to him. 1. We must openly own, confess, and avow Christ. It is prophesied of *Egypt*, That there should be an Altar to the Lord in the midst of the Land, and also a Pillar at the Border, to declare to all, That *Egypt* was converted to, and become a Worshipper of the Lord, *Isa.* 19. 19. Those that stood with the Lamb on Mount *Zion*, had their Father's Name written in their Forehead, *Rev.* 14. 1. *Cyprian* saith, That when Christians were apprehended, they did not deny, but confess'd themselves Christians, always to the danger, and sometimes to the loss of their Lives. 2. We must most solemnly and strongly engage our selves to the Lord. It is said, That the Egyptians should swear to the Lord, *Isa.* 19. 18. and so as it were take an Oath of spiritual Allegiance to Christ, *Psal.* 119. 106. *I have sworn, and I will perform it, that I will keep thy righteous judgments.* Another remarkable Expression we find, *Isa.* 44. 5. *One shall say, I am the Lord's, another shall subscribe with his hand to the Lord.* Converts should as it were draw Indentures, and give it under Hand and Seal, That they would

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be the Lord's Servants; That they would not ſtart, recoil, or go back from him, *Jer.* 50. 4, 5. *Let us join our ſelves to the Lord in a perpetual covenant that ſhall not be forgotten.* As a bought, a redeemed People, they are devoted, and conſecrated as Firſt-fruits to God and the Lamb, never to be alienated, or put to a common uſe any more, *Revel.* 14. 4.

7. We muſt daily grow in Grace, and be adding new Cubits to our ſpiritual Stature, 2 *Pet.* 1. 5. The new Creature muſt, as a Tree, ſpread and ſtrike its Roots deeper into our Souls, *Hoſ.* 14. 5. The Water that Chriſt gives us, muſt, as a Well, ſpring up higher and higher in our Souls, *John* 4. 14. Worldly Men are ſtill coveting more Earth, Treaſure, to add Houſe to Houſe, and to join Field to Field, that they might be placed alone in the Earth, *Iſa.* 5. 8. And is there not more reaſon, that we ſhould add Grace to Grace, one degree of Grace to another, that Chriſt and the new Creature might be placed alone in our Souls, without Rival Competitors, or Enemies. By growth in Grace, we paſs and get farther into Chriſt's Kingdom, we have an abundant Entrance into it, we preſs even into the very Heart and Centre of Chriſt's Kingdom, and do not ſtay in the Outskirts or Borders of it. God hath promiſed to Chriſt the encreaſe and enlargement of his Kingdom, *Iſa.* 9. 7. with *Zech.* 9. 10. And

we reſtrain and ſtraiten the Kingdom of Chriſt? As this Stone grows and fills the Earth without, *Dan.* 2. 35. ſo it ſhould increaſe, and fill the Soul within. It was propheſied of Chriſt, That he ſhould reign and proſper, *Jer.* 23. 5. That he ſhould ride forth conquering and to conquer, *Revel.* 6. 2. Let theſe Propheſies be fulfilled in thee; do not ſtint, ſtop, or bound Chriſt's Kingdom in thy Soul.

8. We muſt be diligent, active, induſtrious Servants: Trade with Chriſt's Talents, improve his Stock, increaſe his Pounds. Our Lord that is gone into a far Country, yet hath diſpoſed his Goods, hath beſtowed Gifts on his Servants, and enjoined every one his Work, *Mark* 13. 34. with *Luke* 19. 13, 15. Chriſt would have no idle, no lazy, no droneiſh Servant in his Houſe. All theſe Talents and Gifts are beſtowed, that we might act for Chriſt, enlighten, and draw in others to Chriſt, promote and advance his Kingdom, and encreaſe the number of his Subjects. Our Candle of Knowledge ſhould kind and light many other Candles: Our Fire of Love and Zeal, ſhould warm and inflame many others. While the Church gave a Character of Chriſt's Worth, a Deſcription of his Beauty, *Cant.* 5. 9, 10, 11, 12, 13. the Daughters of *Jeruſalem* apprehended and conceived that he was ſome extraordinary Perſon; one tranſcendantly Excellent, that ſhe had ſuch fervent Love to him,

him, and did ſo earneſtly enquire after him. And this ſo wrought on them, that their Hearts did burn with deſires after Chriſt, and they would ſeek him with the Church, *Cant.* 6. 1. We ſhould ſay as the godly Jews, *Cant.* 8. 8. *We have a little ſiſter that hath no breaſts, What ſhall we do* (that is to promote a Marriage between Chriſt and her) *in the day ſhe ſhall be ſpoken for*, and be wooed to be eſpouſed to Chriſt? The Church promiſes ſhe would cauſe Chriſt's Name to be remembred in all Generations; that is, by the preaching of the Word, and thereby bringing forth a Holy Seed to continue, and perpetuate Chriſt's Name in the World. *Pſal.* 72. 17. *His name ſhall be continued for ever*: יִנּוֹן *Jinnon* (that is his Name) ſhall have Sons. Thou art concerned in, and bound by this Promiſe: Every true Member of the Church is obliged by it, to do what he can to propogate Chriſt's Intereſt, to promote his Kingdom, and continue his Name in the World.

9. We muſt be willing to ſuffer for the Kingdom of God, 2 *Theſ.* 1. 5. The Apoſtle *John* joins the Kingdom and Patience of Jeſus Chriſt, *Revel.* 1. 9. but *Paul* joins the Kingdom and Glory of God, 1 *Theſ.* 2. 12. Firſt we muſt paſs through the Kingdom and Patience of Chriſt, before we paſs into the Kingdom and Glory of God. We cannot enter into, and continue in the

Kingdom

Kingdom of Christ, but the World will hate and persecute us: *John* 8. 14. *I have given them thy word, and they have received it, and the world hath hated them.* Saints suffered so freely, so willingly, so joyfully for the Kingdom of Christ, that the World was amazed. *Cyprian* tells us, That Christians, when their Enemies offered to apprehend them, they did not resist; when they asked them of their Religion, they did not tell a Lye, or deny their Faith; they took joyfully the spoiling of Goods, *Heb.* 10. 34. rejoyced that they were counted worthy to be beaten for Christ, *Acts* 5. 41. If they were to be offer'd up to confirm the Faith of others, and to evidence their own Faith, they did rejoyce, *Phil.* 2. 17. They endured exquisite Torments with such undaunted Courage, and such unrelenting Spirits, that Natural Men would rather have denied things clear by mathematical Demonstrations, than have exposed themselves to such Tortures. As * *Medina* truly affirms.

10. You must lead Holy Lives, your Light must shine before Men, *Matth.* 5. 16. you must hold forth the Excellency, Power, and Efficacy of the Word in your Actions, *Phil.* 2. 6. when *Paul* had asserted his Faith, that he did believe a Resurrection of the just, and

* *In his Preface to his Disputations on* Thomas Aquinas.

the

the unjuſt, he preſently declares the Fruit of this Truth, *Acts* 24. 15, 16. *In this I exerciſe my ſelf, to keep a Conſcience void of offence both toward God and man*: he did act and practiſe according to this Truth, it had a prevailing Influence on his Heart, a commanding Authority over his Actions; you muſt much converſe with God here, *Pſal.* 139. 17. *when I am awake, I am ever with thee*: and how fitly do thoſe Two Expreſſions agree; *David* was ever with the Lord on Earth, and *Paul* ſaith, Chriſtians ſhould be ever with the Lord in Heaven, 1 *Theſſ.* 4. 17. there muſt be a walking with God on Earth, *Gen.* 8. 24. *Enoch* walked with God, and God took him, and why did God take him, and for what End? was it not to walk with him in Heaven, *Rev.* 3. 4. thoſe that had not defiled their Garments ſhould walk with Chriſt in white, we muſt *ſhine as lights in this world*, Phil. 2. 15. that hereafter we may *ſhine as the ſun, in the kingdom of* our *Father*, Matth. 13. 43. Jeſus Chriſt muſt be glorified in us now, *John* 17. 10. *I am glorified in them*, that we may be aſſured he will be glorified and admired in us hereafter, 2 *Theſſ.* 1. 10. when he will be revealed from Heaven, *he will be glorified in his Saints, and be admired in them that believe*. Chriſtians muſt not be like the Heathen Philoſophers. *Athenagoras* in his πρεσβεία or Apology for the Chriſtians, charges them that they ſought and aimed at πλοῦτον καὶ

ἀλλ' ἐν ἐπιδείξει δυνάμεως, an Art of Words, but not a Demonſtration of Works; but he ſaith, that Chriſtian Handicrafts-men and Old Women that could not diſcourſe for their Religion, did yet demonſtrate its Excellency in their Works. When they were beaten, they would not ſtrike again; when they were wronged in their Eſtates, they would not go to Law; they would pray for them that perſecuted them, and love thoſe that hated them.

11. Conſider how great Guilt you will contract, and what hateful and abominable Creatures you will be, if you reject the Word of the Kingdom, and enter not into it. Chriſt bid his Diſciples to ſhake off the Duſt of their Feet againſt ſuch, *Luke* 10. 9, 10, 11. for a Teſtimony againſt them. They that refuſe the Goſpel of the Kingdom, and turn away from the King of Glory, are ſuch unclean Creatures, that Chriſt's Miniſters were not to defile themſelves, or their Feet, by carrying away any of their Duſt; but to ſhake it off, and leave it as a witneſs there, that Chriſt's Ambaſſadors had been there, had preached to them, and been rejected by them. This very Duſt ſhould remain with them to teſtifie, and give in Evidence againſt them in the great Day, that they would not open their Ears to Chriſt, ſpeaking in his Miniſters, but obſtinately hardened their Hearts, both againſt the Maſter and the Ser-

vants,

vants, against the Lord and his Subjects. T
heed therefore, that you reject not him th
ſpeaks from Heaven: Be jealous over yo
own Souls, that you receive not the Doctri
of Grace, the Word of the Kingdom in vain
2 *Cor.* 6. 2. as the Highway, the ſtony, an
thorny Ground did. Let Chriſt's Word roo
in your Hearts, ſhine and reign in you
Lives: Do not think to blind your Eye
ſtupifie your Conſciences, and cheat your ow
Souls with an outſide Religion. Great wa
the Sin of *Ananias* and *Saphira*, that preten
ded to devote the whole Price, that they ſol
their Land for, to the Service of Chriſt an
his Church, yet kept back part of it; an
ſo lied to God, and tempted the Holy Gho
Acts 5. 3, 9. O do not dare to tread in thei
Steps: Will you tempt Chriſt and his Spirit
whether they are omniſcient? Or try whe
ther you cannot put a Fallacy or Cheat o
them? Will you make a coſtly and dange
rous Experiment, whether they cannot fin
out your baſe Metal, your counterfeit Coi
your hypocritical Services: Though you pre
tend to know God, *Hoſ.* 8. 2. yet without
ſincerity, Chriſt will not approve an
know you, *Matth.* 7. 23. Let not Chriſt
Word be received only into your Memorie
but let Chriſt himſelf be entertained in you
Hearts, to order your Affections, and di
your Converſations. If you do not op
to Chriſt your Hearts below, he will no
pen to you his Heaven above.

4. *Uſe*, For Caution: Take heed you do not raſhly judge, and haſtily paſs a Cenſure on the Kingdom of Chriſt, and on the Church of God. Turks, Jews, and Heathens, that ſee the looſe and wicked Lives of ſome Chriſtians, do preſently condemn all Chriſtians, as if there were no ſincere Piety, powerful Religion, or Beauty of Holineſs among them; and thereby take an advantage to reproach Chriſt himſelf, and to reflect on his Goſpel, as if it did allow, and he did approve ſuch things: When as Chriſt loveth Righteouſneſs, and hates Iniquity, *Pſal.* 45. 67. He forbids all Sin, he diſlikes and abhors all Iniquity, *Matth* 22. 10, 11. *Friend, how cameſt thou in hither, not having a wedding-garment.* Chriſt hath ſpoken plainly enough, *Except a man be born again*, unleſs Men repent and be converted, *John* 3. 3, 5. *Matth.* 18. 3. *they cannot enter into the kingdom of God*: That without Holineſs Men ſhall not ſee God, *Hebr.* 12. 14. Theſe Inſtructions and warnings of Chriſt are plain, yet many preſume, and thruſt into the Church of God, and give the Lye to Jeſus Chriſt, as if they ſhould live in Glory, though they be dead in Sin; and ſee God, though they are void, and utterly deſtitute of Holineſs. But there will ſhortly be an end of all their Preſumptions and ungrounded Confidences, of their deceitful and treacherous Hopes;

and those that stumble at the scandalous Persons that are in the Church, let them wait but a little, and these Spots shall be washed off from the Face; these Wens, these gangreen'd Limbs shall be cut off from the Body of the Church; this Dross shall be put away for ever. Jesus Christ hath a sharp Sickle to cut those Tares, *Rev.* 14. 14. An Ax to hew down those barren Trees, a Fan to purge his Floor, a Furnace of unquenchable Fire to burn up the Chaff, *Matth.* 3. 12. The Goats and the Sheep go in the same Pasture in the Day-time, but when the Evening comes, there is a Separation; the Goats go to their Penn, and the Sheep to their Fold: So Jesus Christ, when he comes to judge the World, shall separate the Goats and Sheep, *Matth.* 25. 31, 32. Though they are now in the same visible Church, yet Jesus Christ shall part them, and set the Sheep on his Right-hand, and the Goats on his Left. Christ will disown Hypocrites, and exclude them out of his Glory: He will own the Sincere, and call them to inherit his Kingdom, *Matth.* 25. 34. Do not rashly judge those to be related to Christ, that will be rejected by him. They that Feign, that Flatter, that Lye to Jesus Christ, will be detected and abhorred by him; his Eyes will be as a flaming Fire to discover them, and his Wrath will be as a consuming Fire to burn them up. But then the true Church of Christ

Christ shall be as a Bride adorned for her Husband, *Revel.* 21. 2. She shall shine with beautiful Holiness, and glorious Righteousness, and be without spot and wrinkle, *Ephes.* 5. 25, 26, 27. mete to be presented and fit to be married to Christ, and to be an Object of his Love for Christ to rejoice in, and delight himself with to Eternity. Then shall there be no more a pricking Briar, a wounding or piercing Thorn, no stinking Weeds, no empty Vines, no barren Fig-Trees in the Garden of God. Nothing shall any longer deform, or defile the Church. The People of the Church shall be all righteous, the Branch of God's planting, the Work of his Hands, that he may be glorified, *Isa.* 60. 21. The Image of God shall be fully drawn on them, the Law of God shall be perfectly transcribed into them, no Footsteps of Sin shall remain on them, no dross of Corruption shall cleave to them; they shall be transformed by the perfect renewing of their Minds: Then they will appear as Trees of Righteousness, *Isa.* 61. 3. and bear all pleasant Fruits, and the chief of Spices, *Cant.* 4. 13, 14. And those that have flourish'd in God's Nursery below for a time, they shall at last be transplanted into, and so grow in the Heavenly Paradise for ever.

FINIS.

Advertiſement

Theſe BOOKS are Publiſhed the Author of this Book.

1. THE Great Duty of Chriſt to go forth without the C to *Jeſus*: Set forth in ſeveral Ser on *Hebr.* 13. 13.

2. Supplication to the Sover Judge: The Duty of the beſt M Set forth in ſeveral Sermons *Job.* 9. 15.

3. A Diſcourſe in ſeveral Serm on the 1 *Peter* 3. 19. *By which al ment and preached unto the Spirit Priſon.*